

**Baptist Young
People at Work**

FREDERICK G. DETWEILER

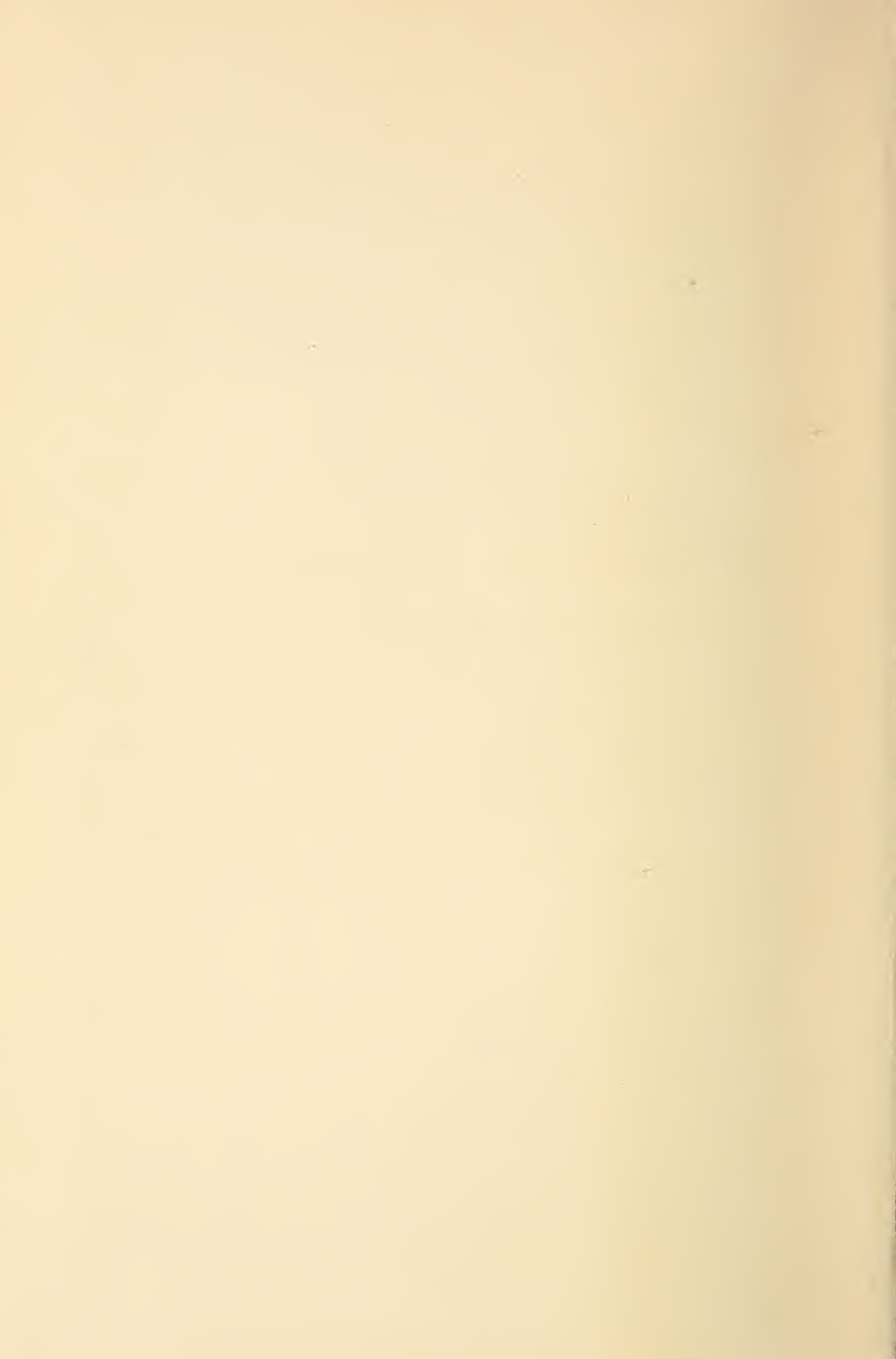


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BAPTIST YOUNG
PEOPLE AT WORK

BAPTIST YOUNG PEOPLE AT WORK

A MANUAL OF METHODS
FOR THE YOUNG PEOPLE'S SOCIETY

By *German*
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Baptist Young People's Work for Ohio

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INTRODUCTION

THE revision of a book dealing with church work for young people is not an easy task in view of the great advance made in recent years in this department of church life. More and more the problem of religious education must be considered from the point of view of the whole life of the whole church.

The church more than ever is looking to her young life to provide the leadership for the spiritual tasks of the new day. It is felt that youth needs development in religious initiative and that they should have a work which they feel is peculiarly their own and yet properly related to every department of the church life. This book is designed to meet such need.

The Baptist Trained Leaders' Course, of which this volume is the first in the series, is especially outlined for Baptist young people with the object of doing for the young people of the church what the Standard Teacher-training Course has done and is doing for the Sunday School teachers. In many

instances our young people have had no larger vision than service in and for the young people's societies, as such. This book, with the other volumes of the Baptist Trained Leaders' Course, will prepare young people for more effective kingdom service in every department of church life.

It is hoped the book will prove stimulating and suggestive to all Baptist pastors and to all Baptist young people.

JAMES ASA WHITE, *General Secretary,*
Baptist Young People's Union of America.

BAPTIST YOUNG PEOPLE AT WORK

CHAPTER I

WHY A YOUNG PEOPLE'S SOCIETY?

THE purpose of this chapter is to show that every church should have its young people organized into some group, whatever its name, that aims at definite spiritual culture and service. To say, as a pastor once admitted, "I have nothing for my young men to do but pass the hymn-books," is a confession of inefficiency. Surely we have no grander issue at stake than the conservation of the forces of Christian youth, the richest of our spiritual resources. It is in the ages between fourteen and twenty that the church receives most of her converts; and in the latter part of the same period, when young people are looking upon life as a great dawn, the most heroic decisions are often made. Something corresponding to a young people's society is demanded by the needs of the young Christian, of the church, and of the world.

The Young Christian Needs:

1. Growth, which is the first business of the new life, and must be sustained by a regular use of the means of grace. When the evangelist and his meeting have come and gone, his critics who remain behind begin to count the converts that lose their hold and "slide back." Why this aftermath? It is not fair in most cases to say that either evangelists or converts were not in earnest. The trouble is that it was the church's business to care for these new-born souls in that crucial period that comes just after birth, and what was everybody's business became nobody's business. Some regular means must be deliberately provided for getting Christian youth individually into a habit of systematic Bible reading and prayer, and collectively into an atmosphere favorable for worship, fellowship, and distinctively Christian activity.

2. Expression. A recent speaker told how a family succeeded in killing a tree that cumbered its tiny city back yard. They could not cut it down, but they pulled off all its green. The tree answered by putting forth new foliage, but that too was pulled off. At last, as this procedure was kept up, nature succumbed, and the life that could not express itself outwardly perished. In the spiritual life the analogy is plain. As soon as I am a Christian I want to learn to express my Christianity. It is not meant that one should affect pious and stilted language, or talk, in evident bad taste, of his own secret walk

with God. Because, in fact, it is so easy to do just this or else to be silent altogether, we need to practise expressing ourselves naturally and helpfully as Christians. This implies a meeting where we can worship, by prayer, praise, testimony, and otherwise. When we ask why the young people's movement grew from an enrolment of thirty-five in 1881 to almost a million in 1891, we must attribute a large part of the increase to the fact that by this means thousands of young people found their tongues for Christ. But there are other ways of expressing the new life besides speaking. The businesslike committee meeting, the hearty handshake given to a stranger, punctual and cheerful attendance, thoughtful work in the study class—all are worshipful in spirit.

3. Fellowship, or Christian society. Individuals are not points in space, but circles overlapping each other. Three-fourths of what I am consists in what I am to others and what they are to me. Hence a soul is not entirely saved until it is in a safe place among other souls. Many of us see Christians "drop out" because, "I never could feel at home in that church." Young people need young people. Immense good has already been done on the part of young people's societies in improving their fine social mission. The demand for it is growing. The boy craves to be "in with the bunch." The girl talks about what "all the other girls are doing." The high-school class, the gang, the team, the fraternity,

the social set, are all very real, and their hold on our young people will easily overpower the attractions of the church unless the church deliberately provides for a social life that is Christian.

4. Last but foremost, the young Christian needs service. The living things must work. "We study that we may serve" is the watchword of the Baptist Young People's Union, and Christian Endeavorers say, "For Christ and the Church." Some one has traced the origin of the young people's movement to the various clubs whose motto was:

Look up and not down;
Look forward and not back;
Look out and not in; and
Lend a hand.

It is not enough to inculcate the generality of Christian service. We must learn to do by doing, and you must not despise us if we begin with simple and easy tasks, provided they are significant and worth while. Is it not the danger of "the average church-member" that he sits still and watches the minister and choir conduct a "service"? Does he not chronically need Professor James' "moral equivalent of war"? If so, when will you teach him to fight? Surely not when he is past forty, but while he is beginning to be a church-member. The Bible school does a great deal in educating us for the war; with modern methods and improved equipment, the children of Ephraim are armed and carrying bows as never before. But

surely no one will accuse us of disloyalty to the Bible school if we point out that the great majority of schools are in no position to go beyond the activity of teaching and learning to the place of definite doing. "Must there not come a time when the years of training find application in service, when the church has a right to say to the school: You have had this life in preparation for years; it ought to be ready for toil by this time?" In these words Dr. Henry F. Cope points out that the school must lead on to a service that shall go beyond its own routines. Would it not be appropriate here to suggest a close relation between the school and some organization that shall give largest possible place to definite and active service? Such an organization we conceive the Baptist Young People's Union to be. The worship session of the church is inspirational; it puts the powder in the gun. The Bible school is educational, loading the gun with its bullet. There is needed an activity mainly practical, to aim the gun at its target and pull the trigger.

The Church Needs:

1. To develop efficient members. In a certain church in the middle West that stands easily among the first six Baptist churches of its State, a member arose in prayer meeting and called attention to the fact that thirty years before there had been a young people's association, which he believed was responsible for the greater part of the spir-

itual vigor of the membership. It was found that the old records showed over and over again the names of those who are the pillars of the church to-day. Their activity is especially evident in the prayer meeting. This is only one example of the influence the young people's organizations have been exerting in hundreds of churches. Another evidence of their influence in developing workers is seen in the increased efficiency of the Bible school, since the young people of a few years ago, trained in their societies, threw their energies into the newer movement of the organized Bible class.

In considering this whole matter recently, a ministers' meeting sustained the contention that it is still the young people of the societies who are at work in the classes. These young people are not content with the Bible school, advanced as it is, but have felt compelled, after the temporary experiment of taking a vacation from young people's work, to resume and push both lines of effort. Again, from the view-point of the local church nothing is more important than the matter of raising up ministers. The writer has been in the position to observe a good many young students for the ministry and know their history, and it is surprising how many of them attribute to the young people's society a very large part in enlisting them in their life-work. Finally, the Baptist Young People's Union and the Endeavor Society do a great work that cannot be more clearly defined than by saying that they help

church-members to get into the life and work of the church; in other words, to be assimilated. When the report goes out "a hundred additions," why does it not occur to some one to ask, "How many assimilations, and how much dead matter?" There's many a slip 'twixt the baptistery and the real work.

2. The church needs young life. It is said that the hymn beginning

Jesus! and shall it ever be
A mortal man ashamed of thee?

was written by a boy of thirteen. Many of the apostles were young men; Saul of Tarsus is an example of youth swept by a great enthusiasm. To-day men say that the church is old and ultra-conservative. Much of this criticism is unfounded, and yet it is dangerous for any church to keep the positions of responsibility filled entirely by the older class. Some congregations are known as "old people's churches." Just as the family loses when it fails to understand that John is leaving boyhood and becoming a man, so a church loses irreparably if it does not keep the loyalty of its young manhood and womanhood. And this it can do only by providing them a definite and recognized place.

The World Needs:

1. Soul-winners. And the young must be won by the young. "For God's sake, give me the other end of the plank!" shouted a man who was sinking

in the ice-cold river. A man on shore, alarmed and confused, had tried to save him by pushing out a heavy plank, but the end which was offered to the drowning man was coated with smooth ice. There are millions of unsaved young people. Give them the good end of the plank—not the routine service inside a church, but the personal friendship and Christian testimony of a young Christian. In every quarter appear evidences of this wide field that stretches out before the organized young people. Consider them just as an element of attractiveness in the church-building. Who has not seen the shy groups that cautiously peer through the door on Sunday evenings as though to reconnoiter an enemy's ground? "Nobody inside but a few old ladies," and out they stay. But suppose a young man or woman watching at the entrance with a friendly greeting, and a bright room beyond with a meeting all of young folks, who will soon go together into the preaching service, and it is easy to predict what the visitors will do.

2. The world needs a modern heroism in the cause of humanity. Many are the causes calling for volunteers. Go over the names of the missionary heroes, and almost all of them made the decision to go to the heathen before they were thirty, perhaps the majority of them long before. Judson and his bride, William Carey, Henry Martyn, and Livingstone went out young. We need an agency to develop missionary zeal. Ask the student volun-

teers and our mission boards what proportion of applicants have been developed largely through the young people's society. But we need not go abroad to find the call for heroism. Our bad social conditions at home, our crusades for civic reform, the temperance cause, poor relief, and all the countless opportunities for personal and collective consecration abound on every hand. And they who best provide some way of enlisting our young people to follow their Christ in campaigns that count are doing an incalculable good to the world.

Once, in the dusk, a passenger looked out from the windows of a trolley car and saw the locomotive of a freight drawing alongside. As the engine began to pass on ahead the fire-door was thrown open and a transfiguring glory swept up over the smoke, making it a pillar of fire by night. Poised on the plate between tender and engine stood the young fireman all aglow, proudly waving his greeting. A vision symbol of young America! Before it the furnaces of power that it kindles while the staid old engineers hold the throttle, and behind it loads of help for needy men. Young America indeed is filling up our factories, filling the ranks of army and navy, and standing in the little red school-house to teach a still newer generation. Young America tends the big fires that drive the wheels of our civilization. Is there not a call here for us? Is there not enough to make us rise in the strength of God and cry, "Young 'America for Christ"?

CHAPTER II

A DEPARTMENT OF THE CHURCH

A BAPTIST young people's society, then, is a department of a Baptist church through which the church provides for the spiritual growth of its young people, develops them into efficient church-members, and enlists them in service for the world.

The word "department" is fundamental throughout. Again and again the question must be answered, What is the relation of the society to the church? We say that the society is a department of the local church in order to emphasize the demand for mutual loyalty on the part of the young people and the general workers. The use of the word "department" is illustrated very well for us by its meaning in business. (1) The department is thought of as another means of enlarging the whole business. (2) The general management equips, fosters, and owns the department.

The Young People Loyal to Their Own Church

The department does not exist for itself; it must pay its own running cost and make money for the firm besides. Far from weakening any other service of the church, a young people's union or Christian

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Endeavor society must justify its existence by adding to the membership, spiritual life, and readiness for service of the whole congregation. Did you hear that evil whisper: "Now we young folks will be by ourselves, with no one to interfere, and we will have our own way entirely"? In an army they sometimes call that mutiny. No young Christian, however enthusiastic for the society, can long be satisfied with a meeting that hinders any part of the general work of his church, nor will he walk unblushingly away from the building at the time of the preaching service. As young people, we respond gladly to the demand for loyalty to the athletic team, the college, the family, and no less gladly and proudly do we respond to the same demand coming from our church. All we need is the right relation emphasized at the foundation of our work; for we would be the last to deny ourselves the thrill and inspiration that come to those who, loyal to local needs, work to build up their own church as a part of that larger, world-dominating institution against which the gates of hell shall not prevail.

The Church Loyal to Its Young People

The general work must acknowledge the department, equipping it, fostering it, advertising it—in short, owning it. We want our church to say, "our society," "our young people," not "their society," or "the young people, they." A child learning to walk

needs assistance far more than criticism. Leading a meeting is hard for anybody; some deacons make poor work of it, and the young people generally do better if not always so well. But why point out the failure, if there is failure? None of us would like to be in the shoes of the good church officers who took it upon them to tell Dwight Moody, the newly converted lad, not to speak in meeting because he did it so poorly. The older people can do a great deal to strengthen these younger ones. In the meetings, when present, they can refrain from long harangues, explanations, or prayers; they can avoid coming in with no little confusion during the precious last quarter-hour. They can give suggestions to leaders and devotional committees, and tell the young people all the encouraging things possible.

Steps to Promote Loyalty

1. Explain on the occasion of organizing and often afterward that the young people are a department of the church. The wise pastor will do this. The officers of the society ought not to neglect it.

2. Let the idea be kneaded into the organization itself. When it is first proposed to start a society, the suggestion may come from the advisory board of the church to the congregation for action. When the young people's society elects officers, let the congregation ratify. The pastor will be a member of every nominating committee. The president of

the society is sometimes made a member of the church advisory board. At the annual meeting of the church the young people should present a good report and, if practicable, display an exhibit, this to include a directory of officers and committees, appropriate literature, a few statistics, and photographs of any significant scenes. Hang on the wall the motto, "For Christ and the Church." Finally, as part of the annual schedule, let the church set apart a Sunday evening to the young people's work, with an appropriate sermon and a special installation service for the new officers. Such a service can be made attractive to the whole congregation, and will certainly add dignity to the society. Appropriate responsive readings may be made up from 1 Corinthians 12, Ephesians 4, and similar passages. In these exercises the officers of the society, the pastor, and the whole people pledge themselves anew to the unseen Commander-in-chief and the ideals of his kingdom.

3. Like two horses in one team, let the Bible school and the young people's union be hitched side by side to the church chariot. If Bill and Fan keep step the farmer gets his load of corn to the market more quickly and with greater good nature. Let us have occasional conferences and luncheons for the two sets of officers. In a body as representative as the Convention of Ontario and Quebec a count that was taken showed an unexpectedly large proportion of people who were workers in both organ-

izations—the Bible school and the Union. The same thing is true on the local field. The union should adjust its work to the needs of the younger “adult” classes and the teachers should cooperate throughout.

4. The society must be given some definite work to do in building up its own church. Many churches find that the young people are the forward force. One evening in a young people’s meeting some one spoke about the emptiness of the front pews in the preaching service that always followed that meeting. Another said: “How many young people here will join a Front-seat Brigade, to fill up those first pews every Sunday evening?” The response was good; thirty or more stood up to promise their help, and the pews were filled. Sometimes the young people print a weekly or monthly church bulletin. Often they assist the pastor in calling, and are quite efficient in a neighborhood canvass for the Bible school or evangelistic meetings. In one church the pastor gave them his weekly prayer meeting once a month.

A Department of the Denomination

By means of loyalty to our local church we come into line with our great denomination. Northern Baptists are just awakening to the spirit of denominational unity and life, and we all want a part in the new forward movement. Every society should know something about the Northern Baptist Con-

vention, especially considered as a sort of holding company for the organizations following:

1. The American Baptist Foreign Mission Society, with seven hundred and twenty-six missionaries, who reported last year over nine thousand additions to the mission churches in Burma, Assam, South India and Bengal, South, East, West, and Central China, the Congo, the Philippines, and Japan.

2. The American Baptist Home Mission Society, which organized last year one hundred and forty churches and carries on work in the great West, among the Indians, among the Southern Negroes, and in Mexico and the West Indies.

3. The American Baptist Publication Society, which provides us all the literature needed by Baptists, such, for instance, as our Bible school helps and "Young People's Service," besides carrying on an extension work through chapel cars and colportage wagons, and a work in religious education through its many specialists.

4. The Woman's American Baptist Home Mission Society and the Woman's Baptist Foreign Missionary Society are also affiliated. The names of these organizations suggest the character of the great work they are doing.

The Northern Baptist Convention has under its authority many lines of endeavor. Baptist young people will desire to keep themselves informed concerning all these.

The apportionment suggested to each local church is just the amount that seems, on the lowest possible estimate, to be that church's share in the general expense of this extension of Christ's kingdom. Therefore each young people's union that helps raise the apportionment of its own church is moving the wheels of vast agencies whose powers of blessing reach round the world.

A Picture

The inefficient young people's union is one that begins at the center of itself and goes round and round in a labyrinth, never getting outside, like this:



The efficient union has straight roads wide open from its own center to widening circumferences, like this:



The Pastor's Relation to the Young People

As a department of the church, finally, the young people are a strategic part of the pastor's work. Many a pastor counts his ministry to his own young people as the most enjoyable part of all. The pastor is the pivot about which the success of the young people swings.

1. At the very first, when a young people's organization is being only thought of, the pastor should "get in on the ground floor." It is painful to come at last to the realization that it is too late for him to modify, or to call his own, an idea that is taking hold of the minds of his people. Generally it will be easy and natural for them to come to him with all their ideas. It is better for him to be the first to suggest an organization. Some pastors have

been at fault here. The traditional picture of the boy Haydn taking refuge at night in the garret for the sake of playing the instrument a wise parent might of his own accord have furnished him, is a parable of the furtive way some young people must reach out after greater things without the cordial help of their own pastor.

2. Doctor Pattison, in his book "For the Work of the Ministry," advises the pastor to keep his hand on the rudder-ropes. He can do this by acting *ex officio* on all committees. He cannot attend all of them every time, but once a year he can be in each of them, and often in the Executive Committee. One pastor enjoyed inviting the officers of the society to his home one evening a month. A pastor should have a definite educational policy to suggest to the Educational Committee, and bring hints for the Devotional Committee to act upon.

3. In the weekly meeting the pastor should not always speak; and, if he must speak, should be brief—let us say it over again, all together—*brief*. He must not let the leader always ask him to pray, thereby preventing some young person who cannot pray well to have the needful practice in that art. Sometimes the pastor is called upon to lead one of the meetings. Then comes his chance to lift things out of the rut by showing other prospective leaders ways that are different.

4. The pastor's key to success in developing efficient young people, and, as a consequence, efficient

church-members, is his ability to suggest definite tasks in Christian work that young people will enjoy because worth while. Leadership is largely ability to suggest. These tasks may be enterprises for "boosting" the church, community service, personal soul-winning, or occasional assistance in any of a hundred ways. Many societies are not doing more for the churches to which they belong because the pastor's work among them is largely "inspirational," and not wisely practical. Sermons on consecration vanish away like the morning dew when they cannot be followed by an appeal for help in some immediate need. "Training for service" must not be swamped by too much talking in meeting, or even by an excess of "study." No one stands in a position comparable to the pastor's in opportunity for insight into the needs of his neighborhood and church, on the one hand, and into the availability of his individual young members on the other. Let him keep his people active.

CHAPTER III

THE WAY TO ORGANIZE

GENERALLY the young people in a Baptist church will organize under the form of a Baptist young people's union. This brings it at once into touch, although in no sectarian spirit, with the great denominational cause, and gives the advantage of carrying out in some detail the plans best fitted for the development of young Baptists. Whatever the name or form of organization chosen, Baptist young people are expected to use denominational literature and standards. This is the only way by which we can grow an intelligent constituency. In describing the process of organization, we will here confine ourselves to that of the Baptist Young People's Union, for the reason that the plan of procedure is recognized as "standard" by the Northern Baptist Convention.

Plan of Procedure:

1. There must first be some one in the church who really wants the organization. If there is, let him remember that one coal is enough to start any fire, if only it be a live one. This one person should be the pastor; but in case it is some one else, his first

duty will be to win the pastor to the idea, and any others, one by one, who may catch the fire.

2. When there seems to be a good opportunity, let there be a dozen or more of the most promising and most representative young church-members invited personally to spend an evening together in some home—preferably, of course, the parsonage—for preliminary consideration of a Baptist young people's union. Care must be taken not to slight any one who is interested enough to care for an invitation to such a gathering. At this meeting there should be enough copies of the model constitution, the magazine "Young People's Service," and other literature, to go round. First, have a social time, and then a few words from the pastor in explanation of the purpose of the meeting and the details of the proposed work. All should be urged to ask questions and to be free in expressing opinions. If, after a season of prayer, it seems to be their judgment to go ahead, let plans be made for a public meeting to be held shortly. Let some one present be asked to bring the matter to the consideration of the advisory board of the church, and two or three others, with the pastor to help them, to go over the constitution in detail so as to suggest any adjustments that may be necessary to local conditions. Before going home that evening let all covenant to pray daily for the new enterprise and to talk it up.

3. Next will come the public meeting for organization. This may be prepared for by a special

sermon on the Sunday previous. Announcements will be made of a meeting, at which all young people who are interested in a larger service of their Lord may come together to form a Baptist young people's union. Besides giving due notice to the congregation, there should be special emphasis on the matter before those classes in the Bible school that are able to furnish members for the new organization. When the meeting assembles let the pastor open by suggesting a hymn and prayer, and then call for the selection of a temporary chairman and secretary, after which the following order may be observed:

Explanation by pastor as to the purpose of the gathering.

Motion to "take the necessary steps to organize as the Baptist Young People's Union of Baptist Church of

Chairman asks for reading of the model constitution; this being very effectively done in concert, copies having been supplied to all.

Opportunity given for action on the constitution. Those who, since the preliminary informal meeting, have been studying this matter, should now rise and make their suggestions if any changes are necessary, after which some one should move the adoption of the constitution as adapted to local needs. Only those who fully intend to become active members should vote.

In case there is a disposition to spend much time over the matter of the constitution, let action be taken referring this to a special committee, meanwhile proceeding to elect officers on the ground of adjusting the constitution to the action of the evening. If possible, however, let the matter go through without much delay.

Motion can be made that all who desire to be included as active members be regarded as such upon their signing the constitution, including the pledge. Silent prayer before the signatures are made. Those who fully intend to sign may go on voting as the paper is going round.

A nominating committee of five, including the pastor, should now be appointed for the purpose of nominating the officers. They should retire immediately in order to bring in a report after the next number on the program. The committee members should not be selected at this time, so as to obviate delay or haste.

This would be a good time to hear an address from a visitor, preferably a State or national worker in the cause of the Baptist Young People's Union.

When the Nominating Committee reports, give opportunity for any other nominations that may be made individually. If no others are suggested, motion to adopt and elect will be in order. In case there are other nominations, vote by ballot separately.

Let the committee on nominations be continued and instructed to report the personnel of committees at the first devotional meeting, after consultation with officers.

Motion to submit the entire action of the evening to the church for ratification.

Announcement by the president of the first devotional meeting, including subject and leader.

Dismissal. It is good to have the new officers stand in line and receive congratulations and pledges of support by the members as they march by and shake hands.

4. The first devotional meeting should be a spiritual Grand Opening. The leader should in this case be one with some experience and skill. Decorations would be very appropriate in the room, and a little ribbon badge may be distributed. If pos-

sible, prepare tastily printed programs of this first meeting and have them given out in a previous church service, so the attendance may be increased. We should have as general a participation in this meeting as possible. Use some responsive and concert exercises, especially the reciting of the pledge together. The president may propose a motto for the year. After the Nominating Committee reports its suggestions as to the committee members the union can vote to ratify if agreeable. There should be insistence on a really spiritual tone on this occasion and a good season of prayer. In case a preaching service follows, the entire body of young people will march in together and sit in a body in the auditorium. This would be a good time to hold:

5. The inaugural ceremony before the congregation, suggested in the previous chapter. There should be a well-chosen responsive reading in which pastor, officers, and congregation have their parts, a short statement of the meaning and dignity of each office, and an installation prayer, the people standing. The new officers of the union should come forward and stand for this service. The program may be endlessly varied from these suggested outlines.

6. Absolutely essential will be early and efficient committee meetings. First in importance is the Executive Committee, consisting of the officers and the chairmen of the other committees, each chairman to come with some outlines of a plan for his

own work and submit it as to a cabinet. As soon as possible the other committees will meet, insisting on the attendance of every member as part of his consecration to the cause of his Lord. The Membership Committee will pray over plans for an immediate canvass of the young people in the Bible school and church. Strike while the iron is white hot. The Program Committee must prepare its schedule of leaders and secure its printed topic cards. The Educational Committee will enroll the young people in the Bible Readers' Course and be ready to propose their scheme for special study. The Social Committee should have as soon as possible a general get-together-and-get-acquainted sociable for members and prospective members. Most important is it that some one be present at each committee meeting to state exactly what that particular committee is for. Individual members of committees must be personally notified of the meeting. It would be proper also to have some pleasant social feature, always providing it be inexpensive and brief. (For Com. work, see Chap. VI-X.)

Points to be Noted

With regard to the constitution of a Baptist young people's union, it is of course understood that each union must have its own. The model constitution, in the Appendix, is one that has been found to work, and is suggested as a good working form. Each union should make it

its own, however, and if necessary adopt changes to suit its own needs. It has been pointed out in a previous chapter that it might be helpful to insert a sentence in the constitution promising loyalty to the local church. In regard to the length of terms of office, a year is preferable to six months; one does not want to swap horses in the middle of the stream. A good suggestion from experienced workers is that the officers be elected in April and begin work in July, thus getting acquainted with the routine by the time September arrives with its call for a vigorous launching forth into the yearly campaign.

With regard to the names and number of committees, there is room for difference of choice. A great number of inactive committees is a drag, but there are some societies, especially the larger ones, that need a greater variety of committees to keep their members in harness. When the need for a certain line of work is manifest and the committee in charge can clearly recognize its own definite call, there will be no trouble. We want trolleys, not trailers. The average society will have at least these committees: (1) Membership or Lookout; (2) Program; (3) Instruction or Educational (for the reading and study courses); (4) Missionary (for the missionary meetings and offerings); (5) Social; and (6) Executive. The work of these committees is to be outlined in succeeding chapters. The following also are sometimes used: (7) Tracts and Publications, or Literature Committee, to pro-

vide for the circulation of denominational and religious literature, such as periodicals, tracts, and other good reading; (8) Sunday-school Committee, to cooperate with the Sunday-school by visiting, bringing scholars, or assisting as the superintendent shall request; (9) Music Committee, to provide for successful conduct of the music at the young people's meetings; (10) Flower Committee, to furnish flowers for the pulpit and take them to the sick; (11) Finance Committee, to oversee the needs of the treasury; and (12) Social Service Committee, to organize neighborly helpfulness, temperance and relief work, and community betterment.

What ages shall we invite into the union? At the time of organization a public invitation should be given to those between the ages of eighteen and thirty, but even this announcement should be so worded as not to discourage any who are on either border-line. No absolute limits dare be set. The bulk of membership should be between eighteen and twenty-two. The older young people may be reminded, gently, that their graduation is in their own hands. Keep the societies young! Disregard of this has proved a positive detriment to many unions, of which it may be said, "Gray hairs are here and there upon them and they know it not." Remember, the Society is conducted for the benefit of the young people.

In congratulating the newly organized Baptist young people's union, we would offer three watch-words:

BOOST**Y**OUR**P**ASTOR**U**P**B**UILD**Y**OUNG**P**EOPLE**U**P

AND

BLESS**Y**OUR**P**ART OF THE**U**NIVERSE.

CHAPTER IV

EFFICIENT OFFICERS

THE words at the head of this chapter are from the same Latin root, and may freely be translated "Doers who do." The officers of a society are more responsible for its success or failure than any other cause. Many a work is succeeding because of one devoted personality, who, like Sheridan at Winchester, rallies the forces about him. When, however, the doers are not doing their work the outcome is illustrated by a soldier who was telling his friends at home of his fright under fire. "Why did you not run to a tree?" they asked. "Because there were not trees enough for the officers!" An officer in the young people's society may be up a tree in any one of three senses. He may be morbidly modest, like Zaccheus; he may be at a loss to know what to do next; or he may be afraid and unconsecrated in the presence of the task the Lord offers him.

How careful we ought to be then in the selection of officers! The Nominating Committee and the pastor, with them, have special need of wisdom. Are we to choose only the older and more experienced members, or must we put forward the younger, un-

tried ones? At first blush many would say that the welfare of the society is above the needs of the individual, and hence we should fill the offices with the older persons. On the other hand we are reminded that the society will grow old and decrepit unless younger material is wrought into it constantly, and also that many a time a young man, as was said of a recent political leader, "grows up to his job." Let us strike a mean between these extremes. Work in the younger ones gradually, not giving them the prominent offices until they have had some training in lower positions; never, of course, changing officers for the sake of "passing it around," or "to keep from offending Miss Blank." These qualities are essential: Desire to serve Christ, ability to understand one's relation to the whole work, dependableness, and initiative, or the knack of starting things.

It is absolutely necessary for every officer to find out at the beginning just what his work is supposed to be. Accordingly this chapter is an attempt to state as clearly as possible the duties belonging to each office.

The President (Chairman Program Committee)

The president is to lead, direct, and inspire the whole organization. His work has five phases as follows:

1. He must convene and conduct the Executive Committee. This is composed of the officers of

the society and the chairmen of all standing committees, and the president should regard it as his cabinet. Regular meetings will be held monthly in some attractive place. The president will find it necessary to solicit the attendance of each member personally. Any slight social features that may be added should not interfere with the business, which should be conducted *as business*. Include a season of prayer. Have the pastor present as often as possible. Every committee chairman must make a brief report, stating (1) progress already made; (2) present problems; and (3) prospects and plans for the future. The whole gathering will discuss each report when made, and then the president may suggest any matters of business that the committee must talk over before placing it before the society. This is the place to plan practical work on behalf of the church and community in which all the committees are to help enlist the whole membership. The support of the Executive Committee is essential for any general forward movement, and hence its meetings are very important. The first committee meeting of this kind after the president assumes office is the time to outline a definite policy for the year's work, the goal to be reached, and the Bible motto—these all to be presented to the society afterward and voted upon.

2. He must preside at the business meetings of the society. As little business as possible should be transacted in the weekly meeting. A monthly busi-

ness meeting is too often for many societies, and it is generally best to hold the meeting subject to call by the Executive Committee. The annual business meeting, of course, is necessary. Every president should consult Robert's "Rules of Order," or its equivalent. "The Officers' Handbook," by Amos R. Wells, is very helpful for the work of all officers in the society. The order in a business meeting is: Devotion, Minutes, Reports (in writing) of Standing Committees, Reports from Treasurer or other officers, Reports of Special Committees, Unfinished Business, New Business, Adjournment. One should learn to run smoothly and swiftly through unimportant business. Sometimes enliven the general spirit with a hymn or special prayer. Many societies close with a social time. Here is a suggestion: After finishing the items of business, divide the whole company into groups of six or ten and announce a problem to be solved relating to any phase of young people's work. A little bell is rung, and for ten minutes each group is busy preparing a written answer to the question, which, when the bell is again rung, must be read aloud by one of the group. The best answer, in the opinion of three judges, entitles the successful group to rest or visit the others during the next ten minutes, during which a second question is answered. The successful group this time is matched for the third question with the first group, these two groups dividing up all the others between them as helpers, thus

making two camps. At the close of this last ten minutes the decision is finally awarded to the successful camp, and the other side must serve the light refreshments. For the last inning each camp should have a room by itself.

3. The president must be an inspiration to the members in the weekly meeting. In some cases he is expected to conduct the meeting, introducing the leader of the devotional or study period and assisting him. In any case, the president should be an example to the others in greeting visitors, taking part, and general attitude. If a matter of business must be introduced, let him study to make it as brief as possible and see that it does not break into the spirit of the meeting. Make announcements briskly and brightly or not at all. Never scold. At the close of the meeting be sure to give the leader an encouraging word.

4. The president will not let his society be a cave-dweller. He must lead it out into the inspiration of the larger organizations of Baptist and other young people in city, association, State, and nation. He should always get out a good representation at conventions, and arrange for his delegates to go in a special wagon or car with badge, banner, and song. From the addresses and conferences will come a widening of his own and the society's horizons. Meanwhile the president will be keeping a note-book in which to set down the good ideas he gets as to methods of working—ideas that will

come not only from conventions, but from his reading of "Young People's Service" and similar papers and his personal conversations with his pastor and other workers among young people.

5. Finally, the president must bid farewell to the fond superstition that anything that is completely organized will run of itself. Not that he is to run his young people's society. Never! Nor should he allow any one else to run it. But he must see that it runs! It is a mistake to say that an engineer runs his engine. It is the mystery of fire and steam that does the work; his task is but to make a slight motion with some one or two of its smaller parts in such a way that these mighty resources of power will respond with a single leap. In other words, he suggests when and how the engine is to run. The president must learn to make skilful suggestions. When others go to sleep he must be watching, and know how to wake them up swiftly and gently. Never find fault for what is not done unless you suggest just what can be done now. Committees are very disappointing things. One must tell some chairmen over and over again—sweetly, of course—how and when to have committee meetings, and often the president may attend those meetings *ex officio*, and suggest further details for working.

In short, he must have a map in his heart of just what he expects from each committee. Occasionally he will have a suggestion for individuals, and

often a prayerfully written letter will align some lagging soul. Suggesting is a fine art, and along with it must go the art of getting along with people. Do not be discouraged, dear young president, if human nature drags and the work moves slowly. Rome was not built in a day, and you are building your share of the everlasting kingdom of God. It may even be necessary for you to give up some cherished plan because there is such a strong opposition to it as to threaten a misunderstanding. In that case you can afford to be wise rather than have your own way. All this means that the presidency of a young people's society ought to develop in you patience, firmness, tact, and love, while continually throwing you back upon the inner refuge, the quiet hour, the life in Christ.

The Vice-president

The vice-president should be made chairman of the Membership Committee. As an adviser of the president and one who watches his work so that he may take the president's place occasionally, he is getting good training and may develop into presidential timber himself. Sometimes the president may put him forward, even in his presence. Whenever, of course, the president knows that he must be absent from a meeting where business will be transacted, he will notify the vice-president to be on hand and advise him as to the prospective business.

The Recording Secretary

The recording secretary may so magnify that office as to become a spiritual weather bureau. By looking at the record kept we shall see at a glance what the conditions are, whether the atmosphere is warm or cold, whether a dry spell or showers of blessing are in sight. A good secretary will be: (1) Accurate; (2) brief; (3) conscientious as to form and neatness; (4) distinct in utterance; (5) ever-present. These are the duties: (1) Keeping a record of all business transacted. Do not record motions that were lost nor, as a general thing, the names of those who made, seconded, and discussed motions. The minutes should be dated and signed each time written, and read at business meetings for correction and approval. (2) Keeping a correct list of all members with their latest addresses, distinct places being given to active, associate, and honorary members. It is a great help to have every part of this roll up-to-date. (3) Calling the roll on special occasions. The regular "consecration meeting" has scarcely approved itself as a permanent institution, but at times when such a procedure is helpful the roll should not be called in an uncertain, indistinct way, the secretary stumbling over names that are oddly spelled and reading a great many names of those who are absent. This depressing performance should be displaced by having somewhere near the door cards, upon each of which is written a

member's name. On coming in, each one takes his card, and finds on it either some motto as a memento of the meeting or a suggestion as to the part he may take. At the close the secretary merely observes which cards are left unclaimed. Another way is simply to record the names of those present, perhaps by asking those to stand whose names begin with the first three letters of the alphabet, then those whose initial is one of the next three letters, and so on. The plan of keeping an account of just how often every member takes part in meeting is very essential. (Easy with "Group Plan.")

The Corresponding Secretary (Chairman Missionary Committee)

The corresponding secretary is the nerve that leads out from the local society to the head of the wider organization; for instance, that of the State or nation. The local society is but one organ in a great body, and if it does not act in harmony with the whole it has Saint Vitus' dance. The local society should not foolishly cut off its few dollars of support given to the larger unit, and try to get along without the abundant literature and correspondence and the visits of secretaries and workers which are all at its disposal. The corresponding secretary is to write at once as soon as elected, giving his or her name and any other statistics requested by the State or district office, asking at the same time for advice and literature upon some pressing problem of the

society. If a member leaves town, this secretary should at once write to the Baptist young people in the town to which he goes, requesting them to welcome him. This plan has been known to work very good results, and at least one society, in a great Western city, meets such individuals at the train, assists them in finding lodgings, and gives them a warm refuge of Christian fellowship.

The Treasurer (Chairman of Finance Committee)

The treasurer's text is: "He that is faithful in that which is least is faithful also in much." The Lord loves a conscientious Christian accountant. (1) First, there is the keeping of accounts. It may be necessary to learn a little bookkeeping. When there are pledges from individuals to be taken care of, a good plan is to write the names down along the left-hand side of a left-hand page and, using both pages, rule twelve vertical columns, thus giving each one a separate square for each month's payment. When payments are overdue, collect them kindly in a businesslike manner. There will probably be different funds which must be kept separate; e. g., the current expense and the missions fund. Then there will be the ordinary cash account, where all receipts and expenditures will be set down in detail as they occur. System in bookkeeping will help to make the reports in business meetings as simple and clear as possible. (2) Next there is the matter of raising the money. Our

watchword here should be "Christian Stewardship," for we are in training for this cause. Do not depend on sociables as money-raisers. Let us give instead. Sometimes the proceeds of a self-denial week are very pleasing. The best means of raising money is by personal pledges payable monthly in envelopes and generally collected at one of the meetings. It should be made plain that the small givers are welcome, and even a few cents a month will help. The treasurer should study the Scripture principles of Christian stewardship, and be ready to present them to others in a persuasive way. (3) There should be a clear understanding as to how the money should be paid. The plan of instructing the secretary to draw an order on the treasurer is cumbersome and unnecessary. Every year the society should vote as to the disposition of the various funds. Some societies order all receipts from regular sources divided into three parts, one for home missions, one for foreign missions, and one part to be available for the society's incidental expenses, such as literature and flowers. Others take half for expenses and half for missions. It must not be forgotten that there are matters not to be classified directly under either of these heads—for example, the claim of the State or national organization on local financial support—which must be taken care of. At any rate, after the society has thus voted to distribute its funds, the treasurer is at liberty to pay the missionary money through the

church treasurer monthly or quarterly, specifying that it be sent on with the memorandum that it has come from the young people. Bills that come under the head of local expenses may be voted upon by the society if quite important; otherwise it is sufficient to have the authorization of the Executive Committee. (4) The treasurer should distribute good literature on Christian stewardship. Presentation of the subject of tithing will afford a good beginning. Write to B. Y. P. U. of America, 125 N. Wabash Avenue, Chicago, Ill., for literature on the Baptist Tithers' League.

CHAPTER V

STRENGTHENING THE MEMBERSHIP

WHAT was it that dried up the Jordan? "The waters which came down from above stood a great way off; and those that went down toward the sea were wholly cut off." What dries up a young people's society? The mere flight of years makes members old, and, like the waters that go down to the sea, their activity runs out; while the new material which should be flowing down the springs of youth stands a great way off untouched.

What are the Needs of the Membership?

Three things are needed for the strengthening of the membership: (1) An ever-flowing stream of new members. It is not merely that the society needs them, but every young church-member needs the society as the sphere and atmosphere of a larger growth, (2) Getting these new members into touch with the active life of the society. The waters that come down from above must not glide off into the shore shallows or be caught in backward eddies, but flow full into the main current. (3) Developing the associate members and bringing them into the kingdom of God.

The Membership Committee (Vice-president, Chairman)

It is the business of the Membership Committee to attend to these three things. The chairman should preferably be a young man, but an efficient young woman is better than a male figure-head. The chairman should by all means be a "mixer" and a "booster," but, most of all, should have an enthusiastic vision of the purpose and value of the young people's organization. He must be to the rest of the committee as the cap to the charge of dynamite; for no committee will go off unless it is set off. If the committee is large, it should be subdivided and a certain section appointed for printing, another for visiting, and so on. If the committee is small, there must be from the start some provision for rallying others to its assistance. Some of the members will be possessed of years and experience; others are there to learn. Meetings of the committee must positively be held at least monthly, and at these times it will be a matter of common Christian morality to be on time. Every member should report what progress he has made, and the chairman should have suggestions.

Securing New Members

1. In this work we will remember that mere "boosting" is not all. We are not going into the undertaking for the sake of numbers and noise. The whole enterprise must be sanctified by the

Spirit of God. There will be prayer in committee meetings and in homes, that every person who may be won to the society shall at the same time be won to better service of Christ and a deeper life in him.

2. As soon as it is formed, the committee will hold a good, businesslike meeting, at which the whole field of operation can be mapped out. Who are there in the Bible school that are not members of the society? What are the classes from which we can expect to get associate members? What young people are in the congregation? In answering such questions as these, there will be compiled a list of names and addresses covering the whole field for the committee to canvass, and each member will be given his part of the list to work upon. Sometimes it is a good plan to select certain ones as prospective members of the society and send several persons, one after the other, to speak with them. Approach the non-member in a serious way, and make the matter seem very important to him. Go after him again and again.

3. Sometimes societies have divided into two sides for a red-and-blue contest. Buttons of these colors are worn bearing the legend "Bring One"; until one is brought, when they read "Brought One." When the time set as the limit has arrived and the additions are all counted, the losers entertain the winners. The buttons may be had from the Publication Society. This way of securing members has grave disadvantages, however, unless great care

is used. Through the excitement of the contest whole netfuls of persons may be drawn in who have no very serious purpose. If this plan is used for the increasing of the attendance at meetings, it is necessary to emphasize the significance of membership. Sometimes the same general principle of rivalry may be used in other ways, as, for instance, when two societies in the same town compete for the largest aggregate attendance during two or three months.

4. The "limited time campaign" sets a definite goal to be reached in a definite time. After it has been determined what would be a reasonable number of additions to work for, let this number be set down at the top of a pasteboard thermometer or clock, and let progress be noted thereon from week to week. The Membership Committee must then ask all the society to help, only stipulating that the proposed member shall sign the pledge or otherwise give evidence of sincere purpose.

5. At the beginning of the fall season there may be held a specially attractive meeting, at which a large number of non-members may be gathered, in order to have some one explain somewhat at length what the society is doing and what membership implies. Names may be taken of those who wish to join, and the Membership Committee can see these personally some time during that week.

6. The importance of printed matter cannot be overestimated. Think of the immense volume of

business that is done to-day solely on the basis of the printed page. Invitation cards for the work of the union may be obtained of the Publication Society, or, better still, you may invent a form of your own. The following is only one out of many suggestions that could be made:

(Front of card)

YOU WILL

MISS A. GOOD THING

IF YOU FAIL TO
READ THE OTHER SIDE

(Back of card)

YOU ARE HEARTILY INVITED TO ATTEND
THE BAPTIST YOUNG PEOPLE'S UNION
OF THE FIRST BAPTIST CHURCH
WHERE YOU MAY BE SURE OF A CORDIAL WELCOME
GOOD MEETINGS AND BRIGHT SINGING
AT 6.30 P. M. IN THE HOMELIKE ROOM

7. Call at the homes of young persons whom you wish to bring into the society. Sometimes you will find one who is a stranger in town and who will

appreciate your visit all the more because of what you represent.

8. Give the Social Committee a list of uninterested persons who should be personally invited to sociables. Be sure, however, that they really get acquainted when they come.

9. Emphasize throughout the importance of the pledge as the door into the society. It should not seem like a binding and shackling oath so much as a declaration of purpose. The signing of the pledge should not be perfunctory. Can you not suggest in a perfectly natural way that it would be well to take the pledge card home in order to pray over it? Might not the pledge be the opening for a little spiritual conversation between young people who are desirous of serving their Saviour?

10. The pledges being thus accepted, one of the Membership Committee should rise in the next weekly meeting of the society and propose the name as a new member. One week later the name is voted upon. When one or more members are voted in, the president will ask them to come to the front and the society to rise. After speaking a few words of welcome, he may call for the reading of the pledge in concert and a special brief prayer. The members may then be presented with a Baptist Young People's Union pin or other memento and sign the secretary's book containing the constitution; then all may rise and, joining hands, sing "Blest be the tie that binds."

Holding Members

When members are enrolled our work has just begun. Now we must be just as eager to hold them as we were to get them.

1. Let them be assured that your personal interest continues. You should not act the part of spy, or "keep tab" too closely on the number of times they "take part." But if they are absent, let them know that they are "missed." If the absence extends over two or more Sundays, it is time to get into touch with them through postal card, letter, telephone, or, best of all, a frank, personal talk. At the monthly meeting of the Membership Committee the chairman should have a report from the secretary of the society with regard to absentees, and these should be assigned to certain ones, who are to remind them of their pledge obligations.

2. But the only sure way to hold young people is to couple them up to the real work of the organization. They must have something to do that interests them. Conspire with the Program Committee and the leaders of meetings to give John Doe or Miss Blank some little part, not a task big enough to frighten them, but something that will serve to make them of some importance to the meeting. Remind the president that this or that one needs encouragement. Sometimes every member, as he comes in, is assigned to some one of the committees—a good plan, and one that gives the chairmen the responsibility of developing them. There are many

things to be done that are interesting and worth while; playing a musical instrument, doing black-board writing, passing books and ushering, decorating the room, reading the Scripture, and so on, not to speak of the regular participation in the larger tasks of the society. When members are left standing like so many box-cars on the side-track, they are fast becoming lost to the society. Couple them to the engine.

3. A word as to dropping members. Do not do it until plenty of sincere attempts have been made to couple them on. Members that have moved away should be followed up by correspondence until safely within some other fold. If they cannot be traced, they must after a reasonable time be dropped. If accessible, they should not be removed from the roll without being notified.

Associate Members

1. Enroll associate members gladly. These are young people who have not yet publicly confessed Christ, but have enough interest to learn of him through association with his friends. In the normal society associate membership will be a stepping-stone into an active Christian life. Here there opens up an immense responsibility and privilege for the membership workers. There are some classes in the Bible school that might come in bodily on this basis.

2. Associate members may be given verses to look

up and read in the meeting. In a reading course or study class they may participate like the others. Of course we should not expect public prayer or expression of experience from them. They may serve on the Social and Flower committees or a committee to report on the pastor's morning sermon, and in many other ways be trained to have a part in the work.

3. Meanwhile, the society should not let these young people be satisfied to remain associate members only. What a splendid opportunity to win them to full acceptance of the Saviour! What an inducement here for the leader of a meeting to create such an atmosphere that it shall be easy for some one to reach out and touch the hem of Jesus' garment!

MEMBERS

ENLIST

MORE MEMBERS

BY

ENTHUSIASTICALLY

REACHING AFTER

SOULS AND

HOLDING THEIR

INTEREST

PERPETUALLY.

As to classes of membership, see Constitution, Appendix A.

CHAPTER VI

THE WEEKLY MEETING

“MEN are still in black for the death of God.” In this startling, though untrue, sentence of a great journalist is heard the cry of religious unrest so prevalent to-day. It is a cry for a fresh consciousness of God. The way to a consciousness of God is through experience of working with him and keeping him in our thoughts. To keep God in our thoughts is devotion.

We believe that any organization that means to train the Christian life to find itself, as the young people's society means to do, must exalt the devotional meeting. We believe also that the devotional meeting can be made a real success. To those who may have questioned this we reply that in almost every instance where the meeting has not succeeded one or both of two reasons may be given—both of them such as to emphasize its needs all the more. These are: First, a low tide of spiritual life throughout the church-membership, making itself felt first of all in the church prayer meeting, and suggesting not the abolition of all prayer meetings, but a general renovation and regeneration. Secondly, the fact that the young people's meeting has not been

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taken seriously. The church has barely noticed its existence; pastor and deacons have not persistently planned for its work; and the young people themselves have trifled with it. In other words, it has not been given the ghost of a chance. A thing cannot be said to have failed when it has never really been tried.

The Seven-branched Candlestick

Coming then to conscientious thought upon the matter, what do we find as the essentials of a successful weekly meeting? We may call them the branches of the great golden candlestick shedding light in the holy place, and discover that they are seven in number:

PREPARATION

PLAN

PRAISE

PRAYER

PERSONAL PARTICIPATION

PREVENTION OF MONOTONY

PRACTICAL RESULTS.

I. Preparation

I. Members of the society from the time they become such will notice that their pledge obligations are emphasized. Accordingly they must remember to look up the topic before the meeting. But better than this, there must be some one to

see that they are all enrolled in the Daily Bible Reading and the Quiet Hour, for the abundance in the heart will easily overflow once a week. What a mistake to attempt to make a river flow unless it has springs far back in the secret places of the hills!

2. The business of the Program Committee is to make every meeting a success. It must have its own meetings monthly to talk over the coming services with the leaders of that month. It must provide for five minutes of prayer with the leader before this meeting. It must get the topic-cards, obtainable from the American Baptist Publication Society, preferably with the leaders' names inserted. The leaders must then be chosen for each half-year in advance; this in conference with the pastor. Generally every member should be given an opportunity to lead, although there may be inexperienced ones who will do it best if acting in company with another. Some societies have profited by dividing themselves into four sections, each section to provide a good meeting for one Sunday in the month; fifth Sundays to be left for the president.

3. The leader must begin at least two weeks before his meeting to prepare himself. Some one tells of a woman who was to lead a missionary meeting, but started late to reach the place. Hurrying down the street she passed a milliner's window, where her glance took in the price-mark on a hat, and so, still trying to collect her thoughts, she rushed

into the meeting and announced, "Hymn four dollars and a half!" Unpreparedness is nothing more or less than s-i-n. The one who is going to lead a meeting will find out exactly what the subject is, open his Bible to the text, and then kneel in prayer for guidance. He will think over the suggestions others have given him, read all he can in books, and especially in "Young People's Service," and then form in his own words the thought—the one thought—about which the meeting must center. He must select certain members who will help him with certain parts of the topic, think over some plan to interest and draw out the others, and finally prepare his own brief talk. He must not stand in the meeting and read the words of others, except for very brief quotations. Nor should he attempt a brilliant speech, but a helpful one. A good method is to write down carefully what you have to say, read it over and over, and then destroy the paper.

II. Plan

The leader thus shapes his plan for the meeting. It must stand clear in his own mind as the one thing that is God's will for that evening, and yet it will be flexible and elastic. It will allow room for others to take part unbidden, and for any unforeseen blessing that may suddenly be introduced. At the same time it will help the leader to "head off" any who may be too much like Tennyson's brook, "I wind about, and in and out, . . . forever."

No two plans should be the same, but something like this may illustrate the leader's plan:

Open by calling for Bible verses.

Stand to sing a song of praise.

Concert exercise, Psalm 1.

Silent prayer, followed by leader's invocation.

Topic announced.

Scripture read, each half of the room taking a verse responsively.

Leader shows blackboard with three or four questions for members to think about.

A dozen Bible verses given out to be found, and read by the persons first finding them.

One-minute talks by members specially prepared.

Every one asked to take part in speaking, praying, or answering blackboard questions.

Song, requests for prayer, and prayers.

Leader's brief talk, summing up the meeting.

President's three minutes.

Dismiss.

III. Praise

1. This means, first of all, the singing. "Sounding brass and tinkling cymbal," aptly describes the aimless singing into which we are tempted to fall. Hymns selected for a purpose, however, and with that purpose indicated by a word or two in making the announcement of them, may be made a means of grace. Do not ask any one to suggest a song on the spur of the moment, unless you know your people unusually well. If, however, some one says, "I want to make my testimony in

the words of this hymn," by all means sing it. It is absolutely necessary to have an organist who is on time and keeps time; and it is good too, to have a chorister who does not forget his chorus. Beware losing valuable time at the beginning by an aimless succession of songs. Sometimes have all turn to a hymn and read it together as a prayer.

2. Repeating Scripture verses to voice our praises is always helpful. Sometimes it is well for a group of members each to give a verse of a single psalm or hymn. A verse of the psalm put upon the black-board each week and learned by all will soon give the society the ability to repeat the whole psalm in concert from memory.

3. No praise is more effective than a simple sentence from some timid young Christian who just rises to say, "I thank Christ for his salvation," or any utterance of praise for definite blessing. You may sometimes hold a service of thanksgiving by having those present write on slips of paper the things they are thankful for, these being then read out one after the other. "Serve the Lord with gladness."

IV. Prayer

1. Avoid these kinds of prayers: Long ones, insincere ones, rhetorical ones, and stereotyped ones. Some county papers buy a "patent inside," which is just the same in every paper that buys it, and is the part you always skip if you

are eager for news from home. Why? It is stereotyped. It is like the prayer that some one makes up from phrases out of the pastor's or deacon's mouth. You would be terribly shocked if the Lord should suddenly answer it.

2. Cultivate brief prayers; prayers for some one person whose name may not be mentioned; prayers for something that is needed by all; prayers for the other young people; silent prayers and audible prayers. The leader should suggest objects for prayers; some need of the society, the church, or the mission field; some sick ones; and so on. Sometimes he may ask all present to pray silently, each for some unsaved friend. Often he may call for requests for prayer, especially if any present want to come to Christ. Avoid asking the pastor to pray just to save yourself from trying your own wings. Sometimes suggest the words of a short scriptural prayer for all to repeat in concert. Finally do not forget to ask for testimonies to answered prayer.

V. Personal Participation

The success of a meeting depends very largely on the number who take part. Hence:

1. Each member should bring his ray of sunshine. Can you not humbly and briefly speak of your life-purpose to follow Christ? Can you not pass on some good thing you have read, that you have first translated into terms of your own? Oh, do not

bandy about these slips of print from some publisher a thousand miles away! If your committee in its work has struck a vein of ore, let us hear about it. When you read your Bible verse, why not add a sentence of your own, and set your seal to it that God is true? Tell us why you want us to sing the song you call for. And always face the meeting, speaking to be heard.

2. The leader must not "throw the meeting open" without showing the members where the door is, so that they may get into it. You must help us by your blackboard work to speak out; perhaps by your announcement of Bible references to be found; by slips of paper upon which each one may write his answer to a general question proposed; or through any of the ways suggested above. Ask ten volunteers to take part next time. Hand out a question on your topic to each one of six persons a whole week beforehand, asking them to prepare one-minute answers and give them in the meeting without being called on. Have two of the younger members read the Scripture passage. The youngest members can be formed into a committee to take turns in reporting the text and heads of the pastor's sermon. Finally, use novel methods of your own.

VI. Prevention of Monotony

Monotony kills a meeting. "I know what it will be like before I go; just the same old thing." The

one who makes that remark will soon drop out. To a dead body every day is alike, and so is every Sunday to a dead society. The leader must have his meeting different from others.

1. Novel kinds of meetings may help. There are the leaderless meeting, with program written on a blackboard in front; the chain meeting, each individual who takes part calling for the next, whom he has prepared for this beforehand; the candle meeting, in which the room is partly darkened and some of the younger boys light a candle for each one who takes part; the circle meeting, individuals taking part in the order in which they sit—and others which *you* may yet devise.

2. When the Program Committee advises leaders once a month, it can then provide that no two programs shall be alike. The order of service will stand a good deal of change. Change the looks of the room occasionally. Dr. George T. Webb suggests: "Instead of having the head of the meeting always at one point, it can be turned around to another part of the room; the chairs can be set in circular fashion, or as people come in let them be supplied with chairs to be placed according to their own sweet will. One society found it helpful to roll the big piano into the middle of the room, while the young people brought their chairs and sat all around the piano, and the song service on that occasion was perhaps the best feature of the meeting." One church changed the hour for the meet-

ing to the close of the preaching service, with a schedule something like this: "October 13, An Old-fashioned Sunday Evening Sing; October 20, A Question-box on the Sermon; October 27, A Bible Chalk Talk; November 3, A Devotional Service."

3. Deserving of special mention is the plan of combining the work of the study class or reading circle with the weekly devotional meeting. This, like the plan just referred to, appears to threaten the devotional character of the service, but it has many things to commend it. In considering educational phases of young people's work this plan will be described.

VII. Practical Results

The topics discussed should be practical. But besides this there should be an effort to end with the feeling: What are we going to do about this matter? Committee experience will come up in these meetings. If any individual has brought another to the Christian decision, that should sometimes be reported. Volunteers for any special work should be developed and called for by and in these meetings. The president must be alert to seize opportunity for this. Often the leader should have his topic illustrated by a first-hand investigation, either by himself or some one he picks out, of some actual conditions in the community. Above all, he should pray that in his meeting some one may be brought to yield as a sinner to the

Saviour, and perhaps some one else may yield as a Christian to the service of his Lord. Devotion that stops with itself is misleading. It must flow out in real action or it becomes a stagnant pond.

“And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the work of God with boldness.”

CHAPTER VII

SOCIAL LIFE

"REJOICE with them that do rejoice."

"Laugh, and the world laughs with you."

"They had nothing unusual in their message, so far as I could see," some one said with regard to a certain Christian sect, "except that they were undoubtedly happy, radiantly happy; but that was enough to satisfy me."

"It is a fair, even-handed, noble adjustment of things that, while there is infection in disease and sorrow, there is nothing in the world so irresistibly contagious as laughter and good humor."—*Dickens*.

A man who attended one of William A. Sunday's meetings said: "They began with Yankee Doodle and ended with one hundred and eighty-eight people coming forward."

Life's a mirror; if we smile,
Smiles come back to greet us;
If we're frowning all the while,
Frowns forever meet us.

These quotations are enough to show the wonderful power of joy and laughter to draw human beings closer together and become the carriers to others of our choicest spiritual possessions.

Importance of the Social Life

But this wonderful social force has its dangers as well as blessings. And just on that account it ought to be captured for Christ. Unchristian pleasure, such as promiscuous dancing, cheap theatergoing, and general night-prowling has in it the deadliest peril for American young people. In "The Spirit of Youth and the City Streets," Miss Addams has pointed out this danger and shown that it is due to the fact that the mighty instinct of play is firmly planted in youth, and when a great instinct is improperly excited, as it is on the city streets, there is no end to the havoc wrought. Municipal playgrounds and similar institutions may control the situation as far as public decency is concerned, but they can never sanctify play and pleasure and make them Christian. Only the Spirit of the joyful God working through Christian young people can win other young people to a pure and healthful enjoyment of life.

The Spirit, of course, uses means, and one means certainly is contact with others in wholesome, youthful pleasures, or, in other words, the "social." (The dictionary spells it "sociable," but usage seems to have abandoned the longer term.) Is there not a demand here for more study on the part of pastors and committees of the possibilities of Christian pleasures under church supervision? In how many cases, alas, are the socials grudgingly "permitted," and any supervision whatever lacking! Well-regulated socials are a necessity for the youth.

The Essentials of a Good Social

Here they are:

1. **S**OULS INTENT ON SAVING SOULS.
2. **O**PPORTUNE OCCASION.
3. **C**OMMITTEE-PREPARATION.
4. **I**NVITATIONS THAT INVITE.
5. **A**CTION FOR ALL.
6. **L**AUGHTER, LIFE, AND LIGHT REFRESHMENTS.

1. It is of prime importance to make sure that the good time is also a Christian good time. The writer remembers still, the intense pleasure of the first social he attended and its quiet closing, when the good pastor said: "Now it is ten o'clock, and I for one must go home. Shall we not read a chapter and pray?" Nothing incongruous here, and no one displeased. The other extreme is possible; we refer to the late hours, aimlessness, and occasional improprieties of some socials where there are not even any chaperons. If ten o'clock seems too early for the closing in some quarters where nothing can begin until eight-thirty, at least before eleven all should be safely on the way home. Two married couples, who are also active Christians, should be specially invited to be present.

2. Study opportune occasions. You may have, for instance, a New Year's reception, a Valentine party, a Saint Patrick's evening (especially since our professors have assured us of the Baptist character of this good saint), an April Fool's day, May-day,

June social, Hallowe'en, Thanksgiving social, and others. After receiving any considerable number of new members, the society can hold a social in their honor. Churches with a student attendance have made a great success out of an informal reception for the new students in the fall of the year. At Thanksgiving time special invitations can be issued to young men and women who cannot go to the old home on that occasion. Some societies have a regular monthly time for socials. Very good, if there are not too many other organizations in the church giving socials and including the same young people. Always the Social Committee should confer with the pastor and others to make sure that it does not plan socials to conflict with other church events. The social in connection with the business meeting is often a success, provided it does not interfere with having a real business meeting. A patriotic social may be held on some special holiday.

3. A social will not run itself. Preparation, plan, and program are absolutely necessary. The Social Committee is often a large one, and should not suffer from lack of suggestions. It must meet once a month and answer these questions: Was our last social a success? Why? or why not? What can we do to make the next one a success? How make it different in plan? What shall be the central idea? Who shall be the subcommittee on decorations? Who shall greet the guests as they arrive? Who shall have charge of publicity and invitation? Who

shall serve the refreshments? Who direct the games? The chairman of the committee must guard against doing too much of the work himself, or allowing it to be done by the same ones each time. Associate members should be utilized, and some active members who are new can be "drawn out" and developed by easy tasks like these.

4. A social is not a success unless there are some strangers or diffident young people who are thereby made acquainted. These are the very persons, however, who will not come unless they are individually and repeatedly invited. Often they must be under the special charge of some one who will bring them to the social and see that they are made acquainted and take part in games. It is a popular fallacy that a public announcement is an invitation. It is not. The public announcement is necessary, and it will suffice for the majority of your people. But there must also be plenty of personal invitations, given either orally or in writing. Be careful lest your socials become merely "a jolly good time" for your own set. The following, with some alterations, was once used as an invitation:

When the day is done, and the darkness
Falls from the wings of night,
The Baptist young people invite you
To their church, where all is bright,
Six-thirty to nine in the evening,
October the thirty-first day—
And your cares will pack up like the Arabs,
And as silently steal away.

5. There must be action for all. A literary and musical program is not so enjoyable as a social in which all that are present have something to do. The only way to prevent wall-flowers is to plan a series of exercises or games in which all are asked to join. To break up any possible formality, the old plan is a good one: Fasten a paper bag upon each one's hand on entering, commanding that it be worn until worn off in the process of handshaking. Some make up tiny booklets of writing-paper with a pencil attached, and ask each one to fill his book by getting the signatures of others in the room, taking this as a means of introduction to them. Or, you can write down on slips of paper several well-known or distinguished names, and pin these to the backs of the guests, causing each one to guess his name by asking his neighbors questions answerable only by "yes" or "no."

6. You must have laughter and life. Have such a "capital good time" that they will talk about it for weeks. Beware the formal, the intellectual, the dull, the old. The best refreshments are light refreshments. Since the dawn of time the act of eating together has had an immense social significance; it makes everybody "loosen up." But if you overdo the menu it will detract from the entertainment, prove unduly expensive, and only show bad taste. Sometimes home-made refreshments may be donated by the members, thus inducing sociability and at the same time reducing the expense.

What About "Pay Socials"?

We have been taking for granted that your social is to be a Christian good time, without any reference to money-making whatever. If you arrange some method of raising money by concerted action, it would hardly be a social in the ordinary sense of the word. Opinions differ as to whether a young people's society ought to try to raise money by entertainments and similar means. It is better when these are entirely subject to the pastor's advice. They should never be confused with a social in the sense adopted above. It is embarrassing to invite unconverted friends to an event where they may feel that advantage has been taken of them.

Books Suggested

"Five Hundred Ways to Help Your Church," "The Minister's Social Helper," "Social Plans for Young People," "The Book of a Hundred Games," "Bright Ideas for Entertaining," "Ice Breakers," "Just for Fun," "The Social to Save," "Social Evenings," and "Eighty Pleasant Evenings."

Books like these and including these will be found in many public libraries. The American Baptist Publication Society will supply all of them from its headquarters in Philadelphia or its branches in Boston, Chicago, St. Louis, New York, Los Angeles, Kansas City, Seattle, and Toronto. Get one of them for your Social Committee.

A Few Ideas that Have Worked

A society invited the young people to gather at the church at a certain hour. After waiting a little to make sure everybody was on hand, the leaders for the evening told them to get into their wraps and follow. They were conducted to a street-car and went a long distance, to the edge of the city, where, greatly mystified, they disembarked. The pastor and other older ones were with the party. After some walking in a bit of vacant land, at first one and then another paper lantern was seen pointing the way through a pretty little vale to a large open space lit with many lanterns. Here they all had an outdoor good time, with "three deep" and similar games. If our memory serves us rightly, a bonfire added its glow to the scene.

At another social all those present were divided into three parts and leaders selected, who were named Taft, Roosevelt, and Wilson. Each party had to perform in any way it chose before the others, and a prize was awarded by two judges. Two parties gave charades, but the Wilson party won, having presented an election-night jubilation. A stunt social is always interesting. Try having Goldilocks and the Three Bears acted out by four people. "Magic music" is good. One person leaves the room, and the others decide on some little thing that he is to do with some prominent object in the room; when they call him back he learns by the

loud or soft piano-playing whether he is far or near in doing what is required. One of the games that never wears out is charades, especially if two sides are formed, one side to guess what the other does.

Other Work Outside of the Socials

This is expected from the Social Committee. They are to visit the homes of any young people who for any reason would appreciate such attention and are to be constantly alert at the beginning and closing of the weekly meeting to help diffident persons get acquainted. The chairman should issue orders to his members never to speak at the close of a meeting to some one they know already until they have first found and greeted some one they do not know, if such person be there. Sometimes it is perfectly proper to speak before you are introduced. Proof for that statement? Certainly. In the eighth chapter of the Acts it is said that Philip met an Ethiopian eunuch without any introduction, and straightway led him to Jesus Christ.

CHAPTER VIII

EDUCATIONAL PLANS

Why do Educational Work?

1. Because light precedes life. The first chapter of Genesis tells us that. Knowledge is power. Inspiration without information ends in inflammation of the ego. Some one says: "What the church needs is an acute attack of information of the brain followed by an application of the heart." What is it that cripples our great denominational movements, except lack of knowledge on the part of our members of the things we are trying to do? Many a Christian life languishes not because we are mean, but because we do not know how to use the means of grace.

2. Because the first word in spiritual growth is, "Grow in grace and in the *knowledge* of our Lord." The first word in Christian work is, "Study to show thyself approved." The first word in social service is "a community survey." The first word in missions is, "Lift up your eyes and look on the fields."

3. Because young people who have taken a special pledge committing them definitely to Christian service need supplemental studies that the Bible school

in most churches cannot give. The Bible school is tending toward a more purposeful course of study and aims to train Christian workers, but for a long time it will probably still be true that a great many schools find themselves unable to go beyond the rudiments of general Bible instruction. Young people must have special training in the study of social service, home and foreign missions, evangelism, and denominational principles and history.

Not Duplicating the Bible school

The Bible school must gather in one company all who enroll themselves for any purpose whatever. In the courses of the young people's society, members take part for the sake of preparing for service. Hence the Bible school must give a comprehensive treatment of the fundamental teachings of the Bible. The young people's study course does not attempt anything so comprehensive, but attacks those problems that belong to a young Christian looking forward to doing the Lord's work. The Bible school exists for education and impression; the society exists for action and expression. The school, however, cannot educate without suggesting certain action, since we learn by precept plus practice. And, on the other hand, the young people's society cannot act and express without considerable education, since special education is necessary to action. The education thus exists for the work to be done. "We study that we may serve."

May we here remind pastors, superintendents, and deacons that it is necessary for some one to plan as a whole all the educational work done in the church by all of its organizations? Thus one organization will really supplement and not duplicate another, and the members as they enter the church will enter at the same time an educational system that moves on to a certain goal. We urge that each church appoint a Committee on Religious Education with power.

Baptist Trained Leaders' Course

Especially outlined for Baptist young people and jointly promoted by the Baptist Young People's Union of America, the American Baptist Publication Society, and the Young People's Committee of the Northern Baptist Convention now merged into the Board of Education of the Northern Baptist Convention. Heartily indorsed by the Baptist Young People's Union of Ontario and Quebec.

OBJECT

The object of this course is to do for the young people in our various societies what the Standard Teacher-training Course has done and is doing for the Sunday-school teachers. In many instances our young people have had no larger vision than service in and for the young people's society. This course will prepare them for larger and more effective service in the various departments of church life.

OUTLINE OF THE COURSE

I. *Theory*:

1. First year's course:

(1) "Baptist Young People at Work," by Detweiler, twelve chapters.

(2) "Training the Devotional Life," by Weigle and Tweedy, ten chapters.

(3) "The Life of Christ," by Barclay, ten chapters.

(4) "The School of the Church," by Chalmers, ten chapters.

2. Second year's course:

(1) "The Program of Christianity," by Sanders, ten chapters.

(2) "Baptist Principles," by Jones, ten chapters.

(3) "Baptist History," by Vedder, eighteen chapters.

(4) "Preparation for World Service." (In preparation.)

Upon completion of the above studies a diploma will be issued, conferring the degree of B. T. L. (Baptist trained leader). In no case will a diploma be granted without examinations.

Examinations will be on the honor basis, and questions will be sent to all persons desiring same. Persons desiring to obtain credit on Baptist trained leaders' diploma must register at the union headquarters, where definite records of all examinations and credits will be kept.

Persons registering for the course are requested to take the books in their order as presented in the outline of the course.

Students taking the Baptist Trained Leaders' Course and who are working for the standard teacher-training diploma may receive credit on the teacher-training diploma upon application and presentation of grades to the educational department of the American Baptist Publication Society, for books two, three, and four of first year's course and book one of second year's course.

Students taking the Standard Teacher-training Course and who are working for the Baptist trained leaders' diploma may receive credit on the Baptist trained leaders' diploma upon presentation of grades to the headquarters of the union.

Grades will be rated on the basis of one hundred per cent. Sixty per cent will be allowed for "theory" and forty per cent for "practice" work.

II. *Practice:*

In view of the practical work to be done, under no circumstances will a diploma be granted for a period of less than one year. The maximum time as outlined is two years. This time may be extended, but it is suggested that the limit should be three years.

In order to be graduated with the degree of B. T. L., the following tasks are to be executed and certified to by the pastor of the church, the Sunday-school superintendent, or young people's president,

such certification to be mailed to the headquarters of the union :

(1) Teach a Sunday-school class for a period of not less than twelve Sundays, either as a regular or as a substitute teacher.

(2) Serve actively as an officer of the young people's society, as group captain or chairman, or as a member on the Educational, Social, or Membership Committee of the young people's society. In case there is no young people's society, the student will be required to serve actively for one term as an officer of the Sunday-school or an organized class thereof. This is not a substitute, and in no case will be accepted as such in case there is a young people's society in the church.

(3) Prepare the program and assist in its execution for three meetings of the young people's society as follows: (a) One missionary or conquest meeting; (b) one regular devotional meeting; (c) one consecration meeting. In case there is no young people's society, credit for this point will be given for assisting in organizing such a society or for assisting in preparing and executing three programs for the Sunday-school hour.

(4) Attendance upon not less than two regular or called meetings of a Baptist church, including one annual meeting and election of officers.

(5) Reading only of one book on church finance.

(6) Regular attendance at church worship.

(7) Reading only of one book on church officers.

Grades will be rated on the basis of one hundred per cent. Forty per cent will be allowed for the "practice," while sixty per cent will be allowed for the "theory."

Diplomas will be issued jointly by the B. Y. P. U. of America and the American Baptist Publication Society for students within the territory of the Northern Baptist Convention.

The Bible Readers' Course

This subject is tremendously important. You put your finger on a startling weakness of our churches when you say, "Our people are not reading their Bible in their homes." Most of the problems which confront the pastor could be solved if it were possible to have the members of his church come into close contact with the highest ideals and greatest truths—and God himself—by reading the Bible daily. Of course the problems of organization might not be solved in this manner, but surely a spirit of loyalty, devotion, and brotherhood would prevail throughout the church life. Bible reading, however, is a habit, and habit-forming belongs to youth. Herein lies the importance of encouraging our young people to read their Bibles so that their Bibles become a part of their very lives. Leaflets containing the readings for each quarter are sold by the Publication Society at half a cent apiece. The readings, with comments, are also given in "Young People's Service."

Sacred Literature Course—the Material

The following text-books are available for use in this study. They are all published by the American Baptist Publication Society in Philadelphia:

"The Young Christian and His Lord." By J. S. Kirtley, D. D. (A study of the life of Christ.)

"The Young Christian and the Early Church." By J. W. Conley, D. D.

"The Young Christian and His Bible." By W. H. Geistweit, D. D.

"The Young Christian and His Work." By Z. Grenell, D. D.

"The Social Gospel." By Shailer Mathews, D. D. (Setting forth the Christian attitude toward modern social problems.)

"The Gospel at Work in Modern Life." By Robert Whitaker, D. D.

"Truths that Abide." By W. W. Dawley, D. D. (A short study of essential Baptist doctrines. This was the text-book for 1911-1912.)

"Seed Thoughts for Right Living." By A. S. Hobart, D. D. (The substance of this strong treatise on practical Christian ethics was presented in "Service," beginning October, 1912, in a series of twelve lessons or suggestions to teachers and students. The entire book is to be read in connection with this treatment of the course.)

"A Restatement of Baptist Principles." By Philip L. Jones, D. D. (This book was the first issued by the Young People's Commission of the Northern Baptist Convention and recommended by the Baptist Young People's Union of America, and by the United Society of Christian Endeavor for use in Christian Endeavor Societies in Baptist churches.)

"History of the Baptist Young People's Union." By J. W. Conley, D. D. A consecutive and comprehensive history of the young people's movement in Baptist churches.

"The Church a Field of Service." By C. H. Rust, D. D. Presents the opportunity for service offered by the modern church. "The first chapter is given to a consideration of the function of the young people's society, while the other chapters outline particular fields which lie within the church."

"The Efficient Young People's Society." By C. D. Case, D. D., et al. A fresh treatment of the principles of efficiency as they must be worked out in the young people's society. Authors have been selected from men with special ability and experience.

"Jesus Christ's Men." By Mrs. C. A. Mason. Dramatic story of Baptist beginnings in foreign and home missionary work. Its presentation makes a most effective missionary program for young people.

Of course there are many other books that can be read and studied in a young people's study class. The above, however, have been specially written in view of the prevailing needs. Other books mentioned in this chapter in other connections may be helpful in place of the distinctive Sacred Literature study. A young people's society that cannot see how to have both a mission-study and a Sacred Literature class may substitute mission study, using any of the books listed in the following chapter. We might mention especially, however: "Restatement of Baptist Principles" (Jones), "Handbook on Baptist History" (Vedder), "Axioms of Religion" (Mullins), "Why Is Christianity True?" (Mullins), "Method in Soul-winning" (Mabie),

"Twice-born Men" (Begbie), "The Redemption of the City" (Sears), "The Challenge of the City" (Strong), "The Church in the Open Country" (Wilson), "Community Survey" (Wilson). Especially would it be helpful to use a few good religious biographies. The pastor and the Educational Committee have a wide range of works to select from.

Many of the books prepared for college study are especially helpful to use in study classes. Such books as "The Manhood of the Master" (Fosdick), "The Meaning of Faith" (Fosdick), "Social Principles of Jesus" (Rauschenbusch), "Paul in Everyday Life" (Adam).

Sacred Literature Course—how Studied

I. A good way is to organize a class that meets some evening during the week. The teacher should be preferably a layman (or, shall we say, "laywoman") who has some degree of application and skill. Often such a person is so hard to find that the poor, overworked pastor must teach. This may, however, be good for him and for the students as well. Every member of the class should be provided with a text-book and prepare the lesson beforehand. There should be a quiz with each lesson. It is generally wise to assign special subtopics to individuals, who must report in class on such assignments. The teacher should know all there is in the text-book and a little more. He should know how

to draw out discussion and keep it on the subject without using up too much time and hastening the latter third of the lesson. Lessons should not be longer than one hour. There should always be a devotional opening and closing. Each time you may also provide one special surprise in the way of a bit of music or short talk by a visitor. These things should be kept very brief, however. Note-books and pencils should be in evidence, and a blackboard will help the teacher greatly. One teacher tries to get the students to tell him what they consider the salient points, allowing some difference of opinion and discussion, of course, and then sets these down on the blackboard. Or, sum up the lesson in your own mind in an acrostic of some sort and put down the key-words as you develop them. Interrupt yourself often with questions, but never any *hard* questions.

2. Only in cases where it is impossible to get together and study the book, it might be well to recommend the book as to many individuals as possible for private reading.

3. There is another way, which is perhaps the most successful at present. This is to have the study combined with the weekly meeting. Be sure to guard well the time given for really devotional worship in case this plan is adopted. Also, do your utmost that a good number of attendants may have a copy of the text-book. The best combination plan is the following one, recommended by Rev. A. M.

Dixon, former field secretary of the Baptist Young People's Union of America.

"The Combination Meeting"

"No society will do its best work if the regular weekly meeting is not a success. Nor can it do its best work if it is not aggressive along the line of the Trained Leaders' Courses. By adopting the combination meeting both problems are solved. The weekly meeting is made a real success, and time is found for the Trained Leaders' work.

"The plan is to use each Sunday evening, or other regular meeting night, for nine months, excepting the time of the monthly conquest missionary meeting. The president takes charge of the meeting. There is first an opening period of fifteen or twenty minutes of a devotional nature. Then the gathering divides into two or more classes, which spend twenty-five minutes in the study, a prominent feature of which is the reporting on assignments or lessons given out the week before, along with discussion. For the last ten or fifteen minutes the young people are all together again. The time is now given to testimony and prayer, one person from each class making a two-minute report of the leading thought brought out in the class period.

"Every society should have at least two classes because of the range in its membership, younger ones not agreeing with the older ones as to the most desirable courses." The writer of this book raises

a query here. Are there not many small societies that could have only one class? The greatest success will be found in adopting some such plan as this: a reading class, a personal workers' class, a study class. The reading class suits itself best to the least intellectually disposed. The personal workers' class will be a vital force; one pastor who has tried the combination plan says that this one class has completely transformed the activities of his young people. The study class is for those that want to study. The following books are suggested for the various courses:

1. Reading class: "Men of Mark in Modern Missions," "Heroes of Modern Missions," "The Frontier," "Uganda's White Man of Work."

2. Personal workers' class: "Method in Soul-winning," "Taking Men Alive," "How to Bring Men to Christ," "2 Timothy 2 : 15."

3. Study class: The books recommended for the Sacred Literature Course.

The combination meeting has now been tried in a great many societies with very gratifying results. It is substantially the plan used by the Park Avenue Church in Rochester, N. Y., the First Church in Dayton, Ohio, and others in other States. Those who have tried it are well pleased with its success.

Advanced Education

The following books are recommended by the Baptist Young People's Union of America for ad-

vanced work in Christian Culture: "The Heart of the Old Testament" (Sampey), "How We Got Our Bible" (Smythe), "Why is Christianity True?" (Mullins), "Two Thousand Years of Missions Before Carey" (Barnes). The general secretary is offering also correspondence courses dealing with methods and fundamental doctrines in such a way as to develop individual expert young people's workers. The courses are open to all Baptist young people. (See "Baptist Trained Leaders' Course," p. 80.)

The Education Committee (Librarian as Chairman)

In the local society the Education Committee is the one that must plan, start, and direct all the work of the Sacred Literature Course, the Bible Readers' Course, and these other reading and study courses mentioned. The pastor must have a voice in all its plans. It should be large enough to have a subcommittee on the Bible Readers' Course, who shall enroll members in that work and take their monthly reports on cards, such as are furnished by the Publication Society, which the reader is to mark at home, and shall supply all who may take part with the quarterly leaflets. It should enroll not only the young people, but all the young and old in the whole congregation in this splendid plan of daily Bible reading. There should also be a subcommittee on good literature, provided the society has no regular committee on

that subject, with the mission of promoting good reading among the young people, especially urging the subscription to "Young People's Service." The whole committee on education should have regular businesslike meetings and learn to "boost" its special work. It must look over all possible courses suggested, decide on the best books and methods, and report to the Executive Committee, which may then get the action of the whole society. This implies a meeting at the beginning of September to plan the work of the next nine months. Endeavor to enroll as many as possible. In short, the Education Committee must:

ENROLL

DIRECT

UNIFY

CLASSIFY

ATTRACT

TEACH AND

ENERGIZE

BEST

YOUNG

PEOPLE IN THE

UNIVERSE.

THE

CHAPTER IX

MISSIONARY METHODS



The Argument for Missions

The light portion of the above figure represents 150,000,000 Protestants, or one-tenth the population of the world. The shaded portion is for 350,000,000 Roman and Greek Catholics and nominal Christians. The black area represents 1,000,000,000 heathen. And Christ died for 1,500,000,000. There is the argument for missions. By missions we mean that sort of work for human souls that takes us out of the centers of church influence, where so many people are able to help, to places in which we stand alone or almost alone as Christians. Robert E. Speer supposes, by way of illustration, that you are on the bank of a river and observe a man drowning while ten men are working to rescue him; a little farther on ten men are in danger and only one man

rescuing; whom, then, he asks, would you help? The ten men who are saving the one, or the one man who is saving the ten?

The Missionary Committee (Cor. Secy. as Chrm.)

1. Its personnel. Here we need thoughtful, prayerful, and resourceful persons headed by a chairman who knows how to pray, persevere, prepare plenty of plans, and push. The committee must really believe in missions and be willing to do some hard work. For no methods that were ever invented will dispense with the necessity of hard work or open to us a royal road.

2. Its purpose is to educate all the young people in missions, and to educate with the thought of developing volunteers for the field, training young Christians in systematic and consecrated giving, and aligning the society with the missionary work of its church and denomination.

The Missionary Meeting

In all plans for this meeting, especially if the Conquest Missionary Course is followed, "Young People's Service" will be an inestimable help. Let us not forget, by the way, that the Conquest topics are certainly the best for Baptist young people. Miss Belle M. Brain's little books are also very suggestive—"Fuel for Missionary Fires" and "Fifty Missionary Programs." Missionary meetings must be at least two full weeks in preparation. No two of

them should be alike. It is a crime to allow these meetings to become dull or trivial. They must always be bright, interesting, convincing, full of movement, varied, glimpsing the heroic. There should be incidents, stories, pictures, maps, curios, costumes, debate, discussion, poetry, song, decision, prayer.

To bring variety into your missionary meeting try the following:

1. An impersonation meeting. A young man saw "The World in Cincinnati" and said, "Why can't we do that on a small scale in our own church?" Accordingly, he arranged to have different individuals impersonate in costume the various nationalities seen at Ellis Island—the topic being concerned with immigration. In another society where this was done one person "spent an evening interviewing an Irish neighbor to get the brogue."

2. A debate. Suggested questions: "*Resolved*, That a gift of a million dollars would be better spent in evangelistic work than in schools and education." "*Resolved*, That China needs missionaries more than the Congo does." Debates are always interesting, and they compel the participants at least to read and study.

3. A talk by a live missionary. Request him or her to confine the address very largely to stories of actual happenings on the field.

4. A post-office meeting. Certain ones in the society are requested to prepare letters purporting

to be written from certain mission stations and describing the work there. Each letter may be addressed to the person who really wrote it, and delivered to him in the meeting by some one who impersonates a postman, when it may be opened and read. When reading for others always speak very slowly and distinctly.

5. "Missionary Salad." Take pieces of green tissue-paper and crumple them to resemble lettuce leaves, pasting under each one a short story or fact about missions. Pass the dish around, and let each person serve himself to a leaf and read its message.

6. An imaginary trip to a mission field. This can be done with the aid of several persons, who each take the society part of the way. A map may be drawn on a blackboard, and each one steps up in his turn and describes his own portion of the journey, first pinning to the map at the proper place a card with the name of the town at which he begins.

7. A program meeting. Have some few well-selected recitations by younger members, a map exercise, special music, special prayer, and some talks. Let the talks be about three or four minutes each by members who have previously worked over some material submitted them. It is almost never allowable for you to try to read what some one else has printed. Very few can read so as to be understood by others. Reading from a printed slip is generally a mark of intellectual laziness. Try handing out short stories to persons who are given two

weeks in which to prepare to retell that story in their own words. The effect is remarkable. At some meetings a chain story may be very good. This is a good short missionary story copied on the typewriter and cut up into numbered slips, which are passed out to the meeting promiscuously and then called for by number in their order. No one but the leader should know what the story is until read in this way.

The Missionary Social

Success may call for the use of one of the above ideas elaborated and aided by costumes, decorations, written invitations, refreshments, flowers, and so on. Younger members may be glad to help by building native houses, sedan-chairs, and such things for the scenery, and by wearing costumes. The Mock Trial is a delightful and surprising success. In this the church is arraigned for not doing its duty to the heathen.

The Missionary Library

This is to be held as one of the society's most desirable acquisitions, and the Missionary Committee must plan for it. The Missionary Education Movement supplies small libraries to accompany its study courses, and these, along with any other books the committee may desire, are furnished by our Publication Society, Philadelphia. The pastor can very wisely recommend titles. Thus

you will have not only a reference library for teachers of classes and leaders of meetings, but a constant fount of information and inspiration for all the members. Other literature may be distributed copiously. All of our denominational societies will be glad to send leaflets on application, and some small pamphlets for a low price. The Forward Movement for Missionary Education will send such literature also. There is a Cycle of Prayer issued semi-annually, which suggests weekly topics for missionary intercession in the Quiet Hour. The committee could not do better than enroll as many members as possible in following out this beautiful course of prayer. The committee will also seek to make the young people readers of the bright monthly Baptist missionary magazine "Missions," Dr. Howard B. Grose, editor, Ford Building, Boston.

The Missionary Giving

Money for missions is the Missionary Committee's earnest concern. Money can best be raised by voluntary weekly or monthly subscriptions. Ordinarily the offerings should be sent through the church treasurer, and applied to the various objects for which the church is apportioned on the budget, thus providing a representation of the society in the funds of the denominational enterprises—foreign missions, home missions, State missions, Publication Society work, city missions, and so on. Sometimes

this can be done while the society designates its offerings at the same time to one particular mission station, hospital, school, or pupil. In such a case the letters from the field to the society will be a valuable return for the lively interest taken. Sometimes it is possible for the young people as church-members to give to the budget, and as members of the young people's society to give an additional offering to a special object. Giving should be systematic. There should be at least once a year a good presentation of the principles of Christian stewardship.

The Mission-study Class

Last in this chapter, but "last's the best of all the game." There is no other plan of missionary education that can rival the study class. Do not say it is impossible for you to have a class. Make it possible. Every Missionary Committee should plan some way to have a definite study course at least once in the year. Often it goes better if only the interested few are enrolled; this much can be said for our encouragement. An attempt should be made, however, to enroll as large a number as possible, and a larger number each year. Sometimes it is even advisable to take the regular weekly meeting of the society for a period of two or three months, and conduct some sort of regular study at that time. There are advantages, however, in a real class. By "a real class" we mean: (1) A teacher who conducts each lesson

until the course is finished. (2) An enrolment of those who promise to read the text-book, and as far as possible have individual text-books of their own. (3) A lesson assigned for each time, a quiz and recitation also being generally used. (4) Meetings not more than two weeks apart, preferably every week. The course should be closed by a review or (easy) examination, and followed by a public program on the subject, the members of the class participating.

Books on Mission Study

The following series of mission-study books has been published by the Missionary Education Movement.

- "The Price of Africa." (Taylor.)
- "Into All the World." (Wells.)
- "Princely Men in the Heavenly Kingdom." (Beach.)
- "Sunrise in the Sunrise Kingdom." (De Forest.)
- "Heroes of the Cross in America." (Shelton.)
- "Daybreak in the Dark Continent." (Naylor.) Enlarged.
- "The Christian Conquest of India." (Thoburn.)
- "Aliens or Americans?" (Grose.)
- "The Uplift of China." (Smith.) Revised.
- "The Challenge of the City." (Strong.)
- "The Why and How of Foreign Missions." (Brown.)
- "The Moslem World." (Zwemer.)
- "The Frontier." (Platt.)
- "South America." (Neely.)
- "The Upward Path." (Helm.)
- "Korea in Transition." (Gale.)
- "Advance in the Antilles." (Grose.)

"The Decisive Hour of Christian Missions." (Mott.)

"India Awakening." (Eddy.)

"The Church of the Open Country." (Wilson.)

The following books for younger persons will be interesting also to the older ones:

"Uganda's White Man of Work." (Fahs.)

"Servants of the King." (Speer.)

"Under Marching Orders." (Hubbard.)

"Winning the Oregon Country." (Faris.)

Teachers of classes should get the "Mission Study Class Manual," five cents.

Testimonies to the Value of Mission Study

Quoting from the tract "White Harvest Fields":

"I want to say that the prayer life never meant so much to me as when I went to the mission-study class."

"One of the sweetest things that has come to me has been the gathering of six young people who want to be missionaries, and these have come out of the mission-study class."

"Five Sunday-school teachers were secured as the result of one mission-study class."

"I have a hundred testimonies from members of mission-study classes saying that the vision of life has been entirely changed after this study of missions, and many recruits have been the result."

The mission study books which are issued each year by both the Woman's Home and the Woman's Foreign Mission Societies make splendid short study courses.

CHAPTER X

PRACTICAL SERVICE

IN the St. Louis World's Fair a locomotive of the latest type stood mounted upon a high platform in such a way that the engineer could set it going and, while the wheels revolved and the whole monster throbbed with power, it never moved forward an inch. It was a thrilling spectacle. No one could quarrel with the engineer for not traveling over distance and pulling cars. The thing was meant to go through the motions and be looked at.

But what would you say of an organization of Christians that was satisfied to make a noise and have the wheels go round? What would you say to this piece of spiritual machinery—say, for instance, a young people's society—when it counts up the number of meetings and members and is proud to be “in a flourishing condition,” or “holding its own”? Must you not remind it that God meant it to ride on the real earth, couple up to real human needs, and “get somewhere”? When outsiders criticize the young people's society, they point to its tendency to be satisfied with talk meetings, study meetings, or even prayer meetings; in other words, using their own eloquent vulgarity, to evaporate into

"hot air." Let us not be misled into believing that the case is at all so desperate. The outsider is not a competent judge of the unseen forces that build up the spiritual life in a company of young people who attempt, even feebly, to carry out the activities described, for example, in the preceding chapters. Still we must set clearly before us the necessity of doing some good for others that they themselves recognize as worth while. This is what we mean by "practical service"; in other words, "the work of the Lord," who "went about doing good."

Who shall be responsible for finding practical service for the society? First of all, the pastor; secondly, the president; thirdly, the Executive Committee. These will plan, over and above the regular running of the organization, for definite tasks in which the society may engage for the benefit of those outside of its own circle. We now mean to suggest a few such tasks. Most of these have been already attempted, and successfully too. None of them is to be copied by the reader and transferred bodily to his own society. He should study his own situation long enough to see how to modify and adapt every suggestion until his society finds itself doing some new thing for the Lord that has been given it by himself and not by man.

Work for the Local Church

1. Boosting church attendance. One strongly evangelistic church had a group of young men who

met together early Sunday evening, and after prayer went out upon the streets with cards advertising the evening preaching service. Dwight Moody filled five pews in the church he attended just by going after young men and getting them. Where you cannot get one person by a perfunctory invitation you can get a dozen by going to their homes and taking them along and sitting with them. Every young church-member should see to it that the people on his block know about his church. Let there be rivalry between the young men and young women to see which side can get out the larger attendance at one of two meetings. One society divided into red and blue sides for working up attendance on a certain evening, and distributed entrance tickets of the two colors to those invited. Get a list of those whom the pastor is trying to get to the church, and divide the list up among the members so that each one writes to a few addresses a special note. One society provided an invalid chair, in which it brought shut-ins to the church. Another takes charge of the babies, who would otherwise keep their mothers at home. Two or three young people can keep a large number of babies quiet when brought to the church nursery.

2. Helping in the Sunday evening service. The most successful service, in some respects, held by the writer was one of which the young people had full charge. They printed programs, had two or three of their number take part, allowed the pastor

a brief address, worked up the attendance, and had a big meeting. Another pastor often invites some of his picked young people to assist in the service by reading Scripture or giving personal testimonies. A tiny Baptist young people's union in a rural community, where preaching is a treat seldom enjoyed, keeps the light burning in the church both literally and figuratively every Sunday evening. Let the pastor try turning his evening service into a question-box, in which problems suggested by his young people are discussed. Some churches should have young people's night once a month. "The Front-seat Brigade" has been described above. The young people could also form a "welcome committee" to welcome all strangers or occasional comers.

3. Visiting, calling, and canvassing. Visits may be paid to the sick and shut-ins. The Flower Committee will cooperate here. One society sent Perry pictures neatly mounted on cards to all these shut-ins on Christmas. Calls are to be made upon strangers. Our young people to-day do not have a great deal of time to do calling, and they should go first to other young people, as suggested to the Membership and Social committees. One pastor had his young people take upon them by blocks and sections the work of carrying a printed pastoral message into every home in his field. Canvassing is going from house to house. One group of young people inquired for persons who did not attend Sunday-school, and found about a hundred and fifty

new names in this way. Young people under a competent leader can do the canvassing necessary for a "religious census," or a "community survey." (See Warren H. Wilson's book, "Community Study.")

4. Miscellaneous church work. Some societies have printed a weekly bulletin or monthly church paper. A Junior Epworth League had charge of beautifying the church lawn. If your church has no lawn, get hold of a vacant lot somewhere and plant flowers. A society took upon itself the job of redecorating the dingy prayer-meeting room. The young people did part of the work themselves, gave an attractive room to the other organizations who met in the same place, and brightened the whole society in the process. Another union helped on the building fund of its church, the members volunteering to deliver buttermilk to homes. The buttermilk was a physical blessing to those who bought, and the legitimate profit made was a real help to the church finances.

Work for the Community

I. The word community is pathetically new to some church-members, but it is time we were learning it. Some churches are totally uninterested in the real life of the population about them. In consequence, they barely live there, as a cut flower languishes in its vase. Other churches are like a growing plant, firmly rooted in their real environment and interested in the people that form the

immediate field. Christian young people owe a duty to their own church and also to their own community. The community needs the impact of young life sanctified by high ideals and swept with Christian enthusiasm. To help the community efficiently we should first study it. "Know your city" should be taken in a spiritual sense as a challenge to the young Christian.

2. There is a long list of reforms. Some we cannot succeed in immediately, but every bit of agitation added in the fight helps to rock the boat for the powers that be, and sometimes tips them overboard. Recent advances in American political life are making it possible for citizens to exercise vastly more power in their own government than ever before. *What does this mean to the Christian citizen but a marvelously increased responsibility?* Now, the older folks are too old to learn the new ways. Young people are educable and enthusiastic. Let it be known that your young people belong to the town too, and mean to be heard. If the sky-line is full of beer-signs, let them raise a gospel text, electric lighted, in a dominating location. If billboard nuisances exist, let them agitate against them. Let them protest against Sunday theaters and baseball, demand a censorship for moving pictures, and request investigations of dance-halls. They must move with some caution and, above all, with knowledge; as said above, community knowledge must precede community improvement.

3. Let us make some constructive suggestions to our community. We can advertise a health meeting or a clean-up day. In any moral issue before the public we should at least pass resolutions on the right side and have them printed in the papers. Country churches should try to have a little piece of land on which a class should work out a demonstration of scientific farming. They could also foster good reading clubs and circulating libraries. City young people have sometimes provided tennis courts for themselves and others near the church. One society maintained open house on the evenings in the week when stores were open down-town, offering thus some attractive place for young people apart from cheap shows or saloons. A city union supported a visitor who made friends with tenement-dwellers and called on the young people to go visiting with her at times. A benevolence social was occasionally held, to which no one was allowed to come without bringing some article useful in a poor home. A live Baptist society took Christmas trees to homes where they would be appreciated. Others may announce Thanksgiving and Christmas collections of provisions and clothing and visit the poor personally with baskets. It is also a real "social service" for the Social Committee to arrange wholesome evening recreations, to which outsiders will be glad to come and in which they may freely take part. In the flood which visited Dayton in 1913 at least one pastor had his eyes

opened to the undreamed-of possibilities of youthful life when given the opportunity and the vision of helping others in ways that they can understand. Everybody helped everybody else to the extent of real heroism, and the young people were foremost. O stupid churches, give youth a chance to serve and suffer for the world!

Work for Unconverted Souls

1. We must have more meetings aside from the regular ruts if we ever win souls to Christ. Especially preceding or following evangelistic seasons we should improve the opportunity for "cottage meetings." A few friends singing the gospel and testifying of it in another's home have often been a great instrument of grace. All hospitals except those under Catholic control are glad to have groups of young people come in to sing on Sunday afternoon, and many an aching head and weary heart has been rested and blessed in that way. There should be very little "preaching" at these times. The singing is best. The older young people should be the leaders in visiting the jail, if there are prisoners in it; although if successful work is done, as recommended in the preceding section, there will be no prisoners there. At the jail have some preaching, plain testifying, and a human treatment of human beings. Bear in mind the youthfulness of the ordinary prisoner. Twenty-three is the average age of the active criminal. If there is a rescue mis-

sion in your town, visit it in a body at least once a month. If there is a schoolhouse a few miles away with no Sunday-school, go out on Sunday afternoons and organize one. All this work is intensely enjoyable. The most vigorous society in the writer's own city owes its strength largely to its aggressive gospel work. It conducts open-air meetings on the street. Try it; oh, how you will love it! Stand on the curb for Christ, and stand straight and proud. A city union can sometimes have large open-air services in the most public square or park. In one city a series of evangelistic tent meetings was very successful.

2. With meetings must go personal work. A pastor once took up ten minutes of the regular hour used by the young people to teach personal work. This was Moody's great forte, and he made it a great message to his generation. His own Sunday-school teacher had hesitated to go out into the shoe-store and talk to Dwight about his soul, but growing desperate at last plunged in, and the young man yielded at once. In the Moody Institute in Chicago a great deal has been made of the Monday morning report meeting, and truly no more pentecostal service has been witnessed than when the young students simply relate the accounts of those personally won to Christ the previous day and week. If any young person who reads these lines knows now of some person to whom he should long ago have spoken about the Saviour, let him close up the book

and get in touch with that person right now. . . Personal work may be studied in class, as suggested in a previous chapter. All study, however, must be immediately linked with action under the pastor's guidance. If an evangelist with skill in organizing personal workers comes along, so much the better. It was not Billy Sunday, but Billy Sunday's personal workers that visited a little Pennsylvania village and obtained a confession of Christ from every inhabitant but one. The Baptist young people of the Pittsburgh Association did no grander thing than when they offered themselves to their pastors to be used in personal work at the conclusion of the preaching service Sunday night as the pastor would suggest. Of course we must remember that there is no patent method that of itself will win souls to the salvation and lordship of Jesus. With method or without method, there must be a life constantly under the sweet sway of the Master of love and of men. For life alone will attract life, and only by giving life can life be won.

Take my life and let it be
Consecrated, Lord, to thee.

NOTE. "Work for the Community," p. 106, might well come under the leadership of a strong Social Service Committee. Additional suggestions may be secured by writing to the American Baptist Publication Society for pamphlet No. 20, "Social Service for Young People."

CHAPTER XI

JUNIOR AND INTERMEDIATE WORK

I. THE JUNIORS

Who the Juniors Are

The boys and girls between the ages of nine and twelve, those who are in the junior department of the Sunday-school, are the ones who belong to the junior society. Of course, as in the senior society, no definite age limits can be established, for a great deal depends upon the local conditions. Where there are only a few boys and girls of this age it is well to have a separate organization for them which meets the demands and needs of the children of this age. They are of an impressionable age and need the best of training and guidance.

At the same time it is true that many a leader finds the younger children the more eager to attend. They should in some way be recognized if it is possible to do so. Why not call them junior recruits, and separate them from the regular juniors during lesson and drill? Another solution of the age problem is found by dividing the society into sections or classes, only providing that all are together for some part of the exercises.

Importance and Aim of Junior Work

John G. Paton tells of the quiet Sabbath afternoon in his boyhood home, where the discussion of the morning sermon or a contest in Bible knowledge was the children's delight, and not one of them ever thought of those afternoons as other than supremely enjoyable. A minister in this country, long before the junior union was heard of, formed his family of growing boys into a "Chapter Society." Each member reported on Sunday afternoon his measure of faithfulness in reading his daily chapter and competed for the prize of a bit of candy in Bible drills and games, at the same time making faltering beginnings in audible prayer. No one can deny that there are very few homes to-day in which anything like this is being attempted, and all the while materialistic environment of a gilded age presses in upon our younger young people with increasing weight. All efforts to get into closer spiritual touch with boys and girls than is possible in the large promiscuous meeting or even in the Bible school are evidences of the general demand for what we here call junior work. It is true that a junior society means much to the future senior society, and to have efficient young church-members we must begin farther back than the age of eighteen or twenty. But the best reason for the organization is the spiritual demand of boys and girls in the most impressionable period in life.

Junior work then must aim: (1) To lead boys and girls to an acceptance of Jesus as Saviour; (2) to help them in simple, sincere expression of their Christian aspirations; (3) to engage them in suitable Christian activity; and to train them for future service. Emphasize the words *expression* and *activity*. It is because these are largely lacking in the Bible school that we must provide suitable opportunity for the spontaneous, active side of Christian growth. The junior B. Y. P. U. may be of supreme value as the expressional session of the Sunday-school, putting into actual practice the teachings of the school and affording opportunity for more elaborate hand-work than could be accomplished in the Sunday-school session.

Who is Responsible for this Work?

Of course the pastor first of all. Naturally too, the younger young people will come to feel the responsibility of keeping up their society. But in a special sense it belongs to the senior society to father the junior. It should elect the junior leader or superintendent, the pastor having first discovered this leader and suggested his or her name. If possible, the superintendent of the junior department in the Sunday-school will be leader of the society also and thus correlate the work. The senior society will get an annual report from the leader and stand back of him in every possible way. The largest junior union known to the writer was led by a young

man. Often a woman is in charge. In any case, there should at least be a man among the assistants, if not in full charge, and that for the sake of the boys. How one should covet the large possibilities of this splendid task! Do not say: "Oh, we gave up our junior union for want of a leader." Has consecration given out? Can we not engage in special prayer that God will raise up a leader? And why should I sing:

I'll go where you want me to go, dear Lord,
Over mountain or plain or sea,

if I am not touched by the vision of this great field so near at hand and white already to harvest? Is not this a most vital work?

The leader is to be an earnest Christian with executive capacity and a real love for the juniors. He should make a definite study of psychology. He must do more than learn his part by rote and teach the children after the same fashion. There is large room for his own ingenuity. A leader who considers the work a task and not a privilege, anxious only to fill up the hour and always ready with excuses for slipshod work, would be worse than no leader at all. But then he must not be left to shift alone. Even in a small society an assistant is necessary, with additional helpers according to membership. The younger seniors make good helpers, especially as section leaders, to mark records and drill their sections. One may be given charge

of the memory drill, another of the music, another of the missionary work, and so on.

Helpful Literature

Both juniors and leader should subscribe for "Junior World," which contains the lesson story itself as it is prepared for the juniors themselves. "Young People's Service" is an indispensable guide to success, containing the entire course of study and work with practical suggestions for the leaders. There is a book by A. R. Wells, "The Junior Manual," which abounds in suggestions. The following books are worth studying. (While some of these books deal with the junior department of the Sunday-school, they also contain much that will be of value to any one working with juniors. You are dealing with the same individuals.)

"The Unfolding Life," Mrs. A. A. Lamoreaux.

"The Pupil," Luther A. Weigle.

"The Juniors, How to Teach and Train Them," Mrs. Maude J. Baldwin.

"All About the Juniors," Elizabeth Sudlow.

"Good Times with the Juniors," Lillian M. Heath.

"Stories and Story-telling," St. John.

"Graded Social Service," Hutchins.

The Organization

Invite the boys and girls of certain Bible school classes to a gathering they will enjoy in the most

pleasant room in the church on Sunday afternoon. After a good time of singing followed by a prayer, let the pastor or some other capable person explain briefly the purpose of the gathering—to form an organization that can meet every week in order to find out some new and interesting things in the Bible and to practise together, in a new and interesting way, certain things that they will all be desirous to do as the coming men and women of the church. It is well to have your leader's name selected and ready to propose to the boys and girls for their approval. There will be no objection to the name proposed, if the prospective leader be already "popular" with his prospective juniors. When the meeting has voted to organize, it should then proceed to elect a president, vice-president, secretary, treasurer, and organist, for the duties usually assigned to these offices. The officers, with the leader, may select chairmen of committees to make up, with themselves, the Executive Committee. The committees may be these: Program, Membership, Social, and Missionary. The president may sit before the meeting each Sunday or come to the front only occasionally to make announcements or transact matters of business. He should be a church-member. The secretary and the treasurer should be instructed in Christian accuracy. All of the officers should be given as much liberty in managing their own society as the leader is able to afford without himself losing the actual control in all essential affairs. Right prin-

ciples of giving cannot be too early instilled. The juniors ought therefore to do their part in supporting their own work and in contributing to missions. The best way is to train the boys and girls in systematic giving through the church budget.

The Christian Culture Courses

To meet the need of a systematic plan for the year's work, as well as to relate each year's work to what precedes and follows, the Junior Christian Culture Courses have been designed. The Bible Readers' Course assigns a short daily reading for private devotions. The Sacred Literature Course adds to this a lesson on the reading of each week. The Conquest Missionary Course is a connected series of interesting phases of missionary work, generally used as the basis for a meeting on the last Sunday of the month. As many juniors as possible should take an active part in this meeting. Each year, in April, examination questions are given out from the Educational Department of the Publication Society. They are also printed in "Junior World."

It will be seen at once that juniors must prepare the larger part of this work in their homes and report upon it in the meeting. With regard to this home-work three problems arise: (1) How to get it done? Have a copy of "Junior World" in every home, or at least monthly slips with the lessons noted on them. Thus the studying will be done if you *make it possible; expect it, credit it.* (2) How

credit it? Make record on special report cards, either monthly or weekly. (3) How retain it? By constant drill and frequent asking for memory verses.

The Meeting Program

It should not be alike in every junior union, and should not in any one union be the same for every meeting. Variety should be maintained and curiosity-stimulating surprises should occasionally be introduced. The meeting should be practical, full of action, reverent, and thoroughly enjoyable. The following is a specimen program:

1. Songs of service and thanksgiving.
2. Leader calls for prayer (from an older junior) of thanks for sunshine, health, or some special providence of the week.
3. Bible reading by one of the juniors. Doing his share. (Matt. 14 : 13-22.)
4. Talk by junior leader: *Central Thought*, The willingness to give what we have, rather than the amount we give, is the true measure of service. The talk might be followed by the answering of several questions which have been given out to the boys and girls before the meeting. Why do you suppose that the lad was anxious for the disciples to take his lunch? Does it make us happier to give or to receive? What have we to give to Christ? How can we help Christ in the home? At school? At play?
5. Prayer to consecrate our lives and actions to help Christ at all times.
6. Division into classes for Bible drill, Christian Culture Courses, questions, etc.

7. Reassembly for announcements and repetition of Memory Verses.

8. Hymn and Mizpah.

Another suggested program is thus outlined:

1. Praise service,	Five minutes.
2. Memory drill,	Ten minutes.
3. Business,	Five minutes.
4. Section or class work,	Fifteen minutes.
5. Lesson period,	Fifteen minutes.
6. Devotional,	Ten minutes.
7. Closing,	Five minutes.

About Drills

In "Happy Hours for the Boys and Girls," Rev. D. E. Lewis describes a Bible baseball game. Other drills may be worked out by the leader. Use material supplementary to Bible school work. Make the drills as far as possible contests, putting the boys against the girls, or one side of the room against the other, and so on. The simple plan of giving out references in the Bible and rewarding with some slight honor the one who finds the most references first is often successful. Use concert exercises. Learn blackboard magic.

Devotional Service

There is no doubt that the children, even many of them who come from Christian homes, need to be taught to pray. They should never be *forced* to pray, but rather *led* to do so. The prayers should often be directed and suggested, not worded. For

example, in a lesson on obedience the leader may say: "Now let us all bow our heads and ask Jesus to help us to be obedient." Possibly he may suggest that one whom he knows to be ready and willing lead the prayer. Likewise the leader may suggest testimony by emphasizing a certain thought in the lesson, but should not frame the testimony or over-urge the children to take part. The first requisite in the devotional part of the meeting is *reverence*. The second is absolute *sincerity* in religious expression. Prayer must touch the real life of real boys and girls, and should be reenforced by a cultivation of the personal prayer life and Bible reading.

In Talking to Juniors

Attract the eye with chalk or object.

Be brief.

Center talk or story about one main thought.

Do not talk down to them. Put yourself in their place.

Effect connections with their own daily life.

State what is fiction and what is fact and keep the two distinct. Embellish fact, but do not alter it. Tell the truth.

Give them something to do at once to exemplify your talk.

Help them to answer your questions.

Use illustrations, invite interest.

Study Jesus' parables as your model.

Kindle your inventive ability by consulting the books already recommended and also the following: "Stories and Story Telling" (St. John); "Tell Me a True Story" (Stewart); "Object Lessons for Junior Work" (Wood); "Experimental Object Lessons" (Gray); "Five-Minute Object Sermons to Children" (Stall). All these books may be had from the American Baptist Publication Society or any of its stores.

Graduation

It may be made desirable and dignified by attaching to it as much ceremony as possible and giving it the time of a regular church service. Let there be a special sermon by the pastor or an address by some visiting worker. In a recent graduation ceremony there were interesting and valuable contributions by the juniors themselves. One of the younger boys gave the books of the Bible in their order, placing them upon the shelf as he did so. Another boy pointed out on the map the journeys of the apostle Paul. Another junior reviewed very accurately the salient epochs in the life of Jesus. One of the older girls read a paper on the lives of the patriarchs. Still another junior gave a résumé of a year's missionary study. The juniors sat in a body on the platform. Juniors took the collection, and apparently managed the whole affair. The leader distributed Christian Culture certificates to those who had completed the courses for the first, second,

third, and fourth years of study. The graduates should be welcomed into the intermediate society, if there is one, otherwise into the senior Baptist Young People's Union with brief and appropriate remarks by its president.

II. THE INTERMEDIATES

Why Intermediates?

"Why have an intermediate society?" you ask. Because we are not thinking about the grown-ups who have their own service; we are not thinking about the time and work it evolves, nor the space it takes in the church. We are concerned about the boys and girls who feel far superior to the "kid's ways," and yet do not appreciate adult advice. Adolescents need the training and development that come only with the experience and responsibility of being officers and chairmen of committees and of leading meetings on their own initiative. At this particular age they want to be by themselves in a group of their own. They will take more interest in the work and feel more responsibility for the progress of it if they themselves become leaders of others of their own age. Intermediates are of the high-school age, generally. They do not like to associate with juniors. This is only natural, for while it seems that there is only a few years' difference between them, in reality it is a wide gulf. The adolescent boy of fifteen or sixteen is an entirely different person from what he was at nine or

twelve. Our public school authorities have recognized this fact and have graded their schools accordingly. We are beginning to do so in our Sunday-schools where religious instruction is given. It is important when dealing with the same boy and girl, in training them in worship and expression, in leadership and group loyalty, that we be just as pedagogical and scientific.

Organization

The main point to bear in mind in organizing an intermediate society is *simplicity*. Do not plan an elaborate scheme of organization. Make it elastic. Intermediates are interested in new ideas and organizations, and adjectives fail them to express their enthusiasm concerning "something new." But unless the organization is capable of expansion and rearranging, unless it is of such a character that new work can be added, varied programs and times of meeting be scheduled, a lack of interest will soon appear on the horizon. The ebb and flow of young people's work is in part due to stereotyped organization and meetings. Practically the same plan of organization as the senior society uses works satisfactorily with intermediates. It is advisable to have an adult adviser or counselor besides the regular officers of the society. The officers and chairmen of committees should be intermediates. Let them grow by experience and responsibility. The Group Plan of conducting the meetings not

only arouses the interest of all the members, but puts them all to work. Intermediates like action. Then too, when in a group by themselves, they are much freer to express their own opinions on the topic under discussion.

Leadership

The success of a good active intermediate society is due probably more to the qualified leader than to any other factor. Boys and girls of this age want to do things. They are striving to be "somebodies." They are consciously or unconsciously molding life and therefore reaping destiny. How important it is to have a leader who understands adolescent psychology, who helps them to do things and be "somebodies" and thus mold their character! May we call this leader an adviser or counselor? Intermediates do not like superintendents, directors, or "bosses." They do not like to be told what to do and what not to do. A sympathetic man or woman who works with them and suggests new lines of work and guides their line of thought is the successful leader. He is a success in the matter of making the organization live up to its highest possibilities and opportunities. He is also a success in the eyes of the boys and girls themselves over whom he has exerted his personal influence for their spiritual good. The best leaders are those who, while leading others, are training them to be future leaders.

Practical Suggestions

1. Meet in an attractive room. It is better to meet in a small room where an informal atmosphere can be obtained. If possible, let the intermediates decorate the room.

2. Have a reverential atmosphere. Remember the meeting is a meeting for worship.

3. At every meeting suggest practical ways in which the members may work out the thought of the evening theme in some form of service.

4. Advertise the meeting by attractive posters and literature.

5. Have union meeting with the junior and senior societies at least quarterly.

6. Visit other intermediate societies and bring a written report of what they are doing at the next meeting.

7. Keep in touch with intermediate work in general, as outlined in "Young People's Service."

The following leaflets on intermediate work may be secured from the American Baptist Publication Society:

"Central Wants You to Call Intermediates—Why?" Wm. T. Thayer.

"Baptist Intermediate Union. How?" Maude Twyman Pook.

"Constitution of a Baptist Intermediate Union."

CHAPTER XII

TRAINING FOR FUTURE LEADERSHIP

COMMENCEMENT Day! What a flutter of ribbons, pennants, and white dresses! The campus is alive with visitors, alumni, trustees, and fathers and mothers from home. I find my own sense of importance strangely reenforced by the admiring crowd, and grow suddenly so tall that the very trees and buildings look smaller. Commencement Day at last, but I scarcely hear what the orator is saying, my soul is so full of the pain of parting from the dear old college. How will they get along without me?

The truth is that to the under-classmen this is the day on which I become a back number and they advance farther toward the limelight. To-day juniors become seniors. Have I stopped to give them a thought? In the college the succession of classes comes automatically. How is it in the young people's society, of which these things are an allegory? When you catch sight of yourself nearing graduation into the ranks of honorary membership—as you can if you will only stand aside “and watch yourself go by”—will there be some younger young people ready to step up and take your place

among the active workers? *Keep the society young*, not by driving out the older ones, but by drawing in the younger and giving them places that shall furnish real training in Christian work. The whole membership must keep moving up and moving on.

Commencement Day to the young people's worker thus becomes the time in which he steps up higher to gain wider horizons and accept larger tasks. It is important that the gaps in the ranks behind us be constantly filled with other workers. It is equally important that we ourselves find a place in the ranks ahead. To supply efficient church-helpers—this is our objective as a society. What an inspiration would come to many of us as we tread the weekly and yearly routine, if this objective were kept always squarely in front, bringing its vision of the future leadership for which we are being fitted. Every society is called on to justify its existence by its product. Its output of trained workers who shall become leaders in church life is the criterion by which the church will judge its success.

We come then to inquire what spheres of Christian leadership there are which we should be expecting to occupy. In what direction shall our present efforts tend? What is the vision of that promised land which the ranks of Israel are so eagerly pressing forward to gain as they near their Jordan? We enumerate the six following classes of Christian workers which the church greatly needs to-day:

I. Church Officers

It surely is unnecessary, almost unkind, to comment on the dearth of really capable and active people in the church offices. How much more smoothly and rapidly the whole organization could move forward with efficient deacons, clerks, trustees, committee chairmen, and presidents? They should stand like the corporals, sergeants, and lieutenants in a company, always the first to respond to the captain's voice and start forward when commands are given. Church officers should have: (1) Dependableness, so that when a particular piece of work is entrusted to any committee the pastor may roll over and go to sleep so far as that work is concerned, knowing that he will not have to waste precious time in getting the committee into action. (2) Initiative, the quality that is like a self-starter in an automobile, suggesting to its possessor things that he may do "without being told." (3) Some ability in getting others to work, and willingness to work with them. "One shall chase a thousand," that is the victory of individual consecration. "Two shall put ten thousand to flight," that is the triumph of organized consecration. (4) Most of all, a genuine spiritual life, which, besides instilling joy and energy into the heart of the worker, inspires others with confidence in him, so that "if there come in one unbelieving or unlearned he will declare that God is among you of a truth." Surely a well-conducted young people's society will train its

members in just these four qualities, teaching them, while working with each other, the secrets of resourcefulness and cooperation, and encouraging the habit of daily Bible reading and the Quiet Hour.

II. Sunday School Leaders

There is no department of the church's effort today that can compare in promise with its wide educational opportunity. The Baptist Young People's Union or the Christian Endeavor Society should lead a goodly number of its members up the slopes of Pisgah to catch the vision of this great work. Why should not many of our young people undertake special preparation for religious education as a life-work? Others, not so fortunate in an economic sense, while engaging in some secular occupation to pay living expenses, may take this as their mission in life, an avocation ordered by God. There is no lack of suggestions from Bible school experts as to how a school should be run, but these magnificent suggestions will remain abortive without a large increase in the number of individual lives offered for service in the actual work. One must not forget that the modern, systematized Bible school is as much of an improvement over the old, haphazard sort as an up-to-date telephone switchboard is over one that is antiquated. The operator at the new switchboard makes connections with a far greater number of human voices and does it more easily. How vast then is the opportunity

before the teacher of to-day upon whom so many influences for good converge, and in whose hands are the lines of personal power extending to so many lives!

III. Leaders in Evangelistic Zeal

We all are familiar with the amount of time that an evangelist usually spends at the beginning of his campaign in "getting the church ready" or "rousing up the saints." He sometimes has to convert the church-members that "don't believe in this revival business," those who have palpitation of the heart or nervous prostration at the thought of "speaking in meeting," the deacon who has been a Christian for twenty years without ever having spoken to another man about the salvation of the soul, and all the others who last week were so busy with their "social duties" that they are "too tired" to come out to meeting in the evening. What is it that comforts the pastor's heart more than to be able to put his hand on some few solid Christians who are always eager to do some sort of soul-saving work? Occasionally we find a layman with little ability as a speaker holding an audience of men in a shop meeting more effectively than many a minister. One of the most moving gospel preachers known to the writer is a business man in a Western city, who can hardly converse without quoting Scripture, not for sanctimonious reasons, but because he loves it, and from whose conversation, as from his

plain talks in street meetings, one can no more turn away than he can from a cool drink of water when thirsty. Not that it is public speaking from us that the Lord mostly needs. Rather is it the frank, quiet word of a friend uttered in private. The church needs key-men and key-women, to use a phrase already trite, and the young people should be ambitious to meet that need. The personal workers' class, the evangelistic appeal in devotional meeting, look forward to this.

IV. Leaders in Missionary and Denominational Interest

The reason one couples together the words missionary and denominational is that the denomination has identified itself with its great missionary task and message more than with any other thing in the world. The church-member who has been trained in missionary intelligence is the live wire that keeps the congregation in touch with the world-field. We must get teachers of mission-study classes from some source, and likewise officers of missionary societies and members of missionary committees. Who should supply these workers more than the young people's society? A church is far more successful in missionary effort when the laymen second the appeals of the pastor. But apart from the work done thus from the home base we should expect the young people to supply leaders for the firing-line abroad. Should not every society continue instant in prayer that at least one of its

number might respond to the call for volunteers? Your mission-study or missionary meeting may be the open sesame through which a waiting Lord enters into the untouched hidden treasure of some life not until then yielded to him, but now offering its all for his needy work. It may be the mountaintop from which some one may view stretching before him a life of undreamed-of service, as when Cortez first stared at the Pacific, "Silent upon a peak in Darien."

V. Leaders in Christian Stewardship

Young man, are you planning to go into business to make your mark in the world? Make it a Christian mark, the dollar-sign pierced by the cross. Christian stewardship is more than the plan of making up each year a list of the gifts one can afford out of one's surplus. It is accepting one's entire livelihood as a trusteeship and counting sacred the way the income is earned, the amount of profit accepted, and the objects to which it ought to be applied by a Christian. It is a fine ambition for any young Christian to "go into business for the kingdom." The need for education along the lines of stewardship is undoubtedly great, and it is an education that obviously must be carried on very largely not by the minister, who is generally supposed to be out of touch with money matters (as he generally is out of touch with money), but by the laymen. There is a great awakening coming over

the church, but as yet it is only beginning. So long as peanuts and soda-water occupy a larger place in the budget of the average church-member than all the causes of the kingdom, it is evident that some of us must learn what is meant by "leaving all to follow Him." Mere appealing and appealing is not going to solve the problem. What is needed is a general education in the Christian meaning of money, an education led and exemplified by "key-men" in the churches. The young people's society must handle its own finances in such a way as to train its members to take a significant part in this sort of leadership.

VI. Leaders in Christianizing the Community

The term "Christianize" is suggested by its use in the recent book by Professor Rauschenbusch, "Christianizing the Social Order." The word is a trifle vague, perhaps, but it suggests the carrying out, from the church-building into its neighborhood, of the ideals and forces that are supposed to operate only in the church. It is too common to lock up our religion in the building when we leave it on Sunday night, and never let it get out again all the week. People in the world sometimes think of the church in their midst as a beehive, full of activity, it is true, but activity that sucks all it can out of the vicinity, eager only to get members and money and store them up in its hive for itself. We must teach them to think of us as a dynamo generating

power that shall be transmitted throughout the whole neighborhood by human contact with real life.

The Northern Baptist Convention, in giving a place upon its standard of efficiency for a local church to the demand that it have a constructive program for the social uplift of its community, only voiced a feeling that has been gathering in these last years the irresistible force of a tidal wave. The life of the community—its stores and shops, its schools and theaters, its police and public utilities, its health and its vice, its respectability and its sin—this and nothing short of it is our field. A famous church in the East has in each section of its parish a member who acts as the church's sentinel there. He reports any case of need that the church should help or any phase of the public life it should influence. This is only one method of the attempt to keep the finger of the Great Physician upon the pulse of his patient; for the church is his body and his patient is—not a few fortunate individuals saved out of the welter of mankind, but the whole world. A whole Christ for the whole community! This is why, as young people, we find so much social service suggested to us. This is why we are trying to help not only the society, but the neighborhood. And if, by the grace of God and the supply of the Spirit of Jesus Christ, our society reaches here and there a young life that, hearing the call and owning the claim of the kingdom, leads others with it into this

all-significant service, our young people's work has not been in vain.

Christian leadership has its sacrifices and privations. But its compensations are greater than these, not the least of which is to hear the church's own voice in grateful love:

Ye fill up the gaps in our files,
Strengthen the wavering line,
Stablish, continue our march,
On, to the bound of the waste,
On, to the city of God.

APPENDIX A

LOCAL CONSTITUTION

Recommended by the Baptist Young People's Union
of America

ARTICLE I. NAME

The name of this organization or department shall
be THE BAPTIST YOUNG PEOPLE'S UNION of the
.....church.

ARTICLE II. OBJECT

The object of this Union shall be to secure the increased spirituality of our Baptist young people; their stimulation in Christian service; their edification in Scripture knowledge; their instruction in Baptist doctrine and history, and their enlistment in all missionary activity through existing denominational organizations.

ARTICLE III. MEMBERSHIP

SECTION 1. The membership may consist of three classes: Active, Associate, and Honorary.

SEC. 2. The Active membership shall consist of persons who are members of a Baptist church,

elected upon the recommendation of the Executive Committee, and who have signed the constitution, assenting to the following pledge: *Relying upon Divine help, I hereby promise to strive to be true to Christ in all things, and at all times; to seek the New Testament standard of Christian experience and life; to attend every meeting of the Union, unless hindered by reasons approved by a good conscience, and to take some part in the services, aside from singing, if it is possible to do so with sincerity and truth.*¹

SEC. 3. The Associate membership shall consist of persons who, though not members of a Baptist church, are of good moral character; elected upon the recommendation of the Executive Committee. Such associate members shall be welcome to all the privileges of the society, except voting and holding office.

SEC. 4. Honorary members may be elected at the pleasure of the society.

ARTICLE IV. OFFICERS

The officers shall be a President, a Vice-president, a Secretary, a Corresponding Secretary, and a Treasurer, all of whom shall be chosen annually or semi-annually, and shall perform the duties usually appertaining to such officers. (See Note, p. 141.)

¹ The pledge and also the associate membership are optional features with each local society.

ARTICLE V. COMMITTEES

The Pastor and President are ex-officio members of all committees, and their approval should accompany the plans and recommendations made by the committees. The committees and their duties shall be as follows:

Membership or Lookout. To have charge of the distribution of invitation cards; to bring in new members; to introduce them; to encourage attendance upon all meetings, and to interest all young people of the church and congregation in the work of the Union.

Devotional. To arrange, in connection with the pastor and president, for all weekly meetings; provide topics, singing-books, leaders, and accompanist; and seek to promote the interest of the meetings.

Education. To arrange for Bible study, lectures on religious topics, courses of general denominational and missionary reading and instruction; to develop and promote all that belongs to this feature of the work, and have charge of the library.

Social. To call upon and welcome strangers; to provide for sociables; to extend acquaintance among the members, and to increase the social interest of all meetings of the Union.

Missions. To divide the territory of the church into districts; secure visitors; seek new scholars for the Sunday-school; visit absent scholars; assist the pastor in securing contributions for missions and

other objects; seek to inspire in all the young people a desire to cultivate the grace of giving and a worthy zeal in all church, local, State, home, and foreign mission work, and arrange for the regular monthly missionary meeting, also mission study.

Social Service. To distribute literature on the subject, arrange for meetings in its interests, and do everything possible to promote social service principles and sentiments in the members of the organization and in the community.

Executive. To consist of the pastor and officers, to meet once a month, also at the call of the pastor or president; to consider all matters of business and make recommendations to the Union and to report to the church annually the progress of the work of the young people. The Executive Committee may make recommendations at any regular meeting, and all other committees shall report their work to the society at least quarterly, at a regular weekly meeting to be designated by the Executive Committee.

ARTICLE VI. ELECTIONS

The president shall be elected by the Union, subject to the approval of the church. All other officers and committees shall be nominated by a committee of five, and be elected by the society.

ARTICLE VII. MEETINGS

Devotional meetings shall be held weekly. Meetings for Bible study shall be held at such times as

may be determined by the Union. The annual meeting shall occur at least one week before the annual meeting of the church. Business meetings shall be held at the call of the Executive Committee.

ARTICLE VIII. AMENDMENTS

This constitution may be amended at any regular business meeting by a two-thirds' vote, provided notice of the amendment shall have been given at a previous regular meeting.

NOTE. A great many unions require additional officers, such as:

1. Librarian (should be chairman of Education Committee).
2. Chorister (should be chairman of Music Committee).
3. Organist.

APPENDIX B

STANDARD OF EXCELLENCE

1. Membership.

- (a) Officers belonging to a Baptist church.
- (b) Associate members at least ten per cent of total.
- (c) Securing at least ten per cent new members each year.

2. Meetings.

- (a) Weekly devotional meetings, with general participation in prayer and testimony.
- (b) Average attendance sixty per cent of membership.
- (c) Bimonthly executive committee meetings.
- (d) Quarterly business meetings, with written committee reports.

3. Church.

- (a) Every member regularly attending some service of the local church.
- (b) Fifty per cent of active membership definitely engaged in local church work.

-
- (c) Every active member enrolled in some department of local Sunday-school.
 - 4. Evangelism.
 - (a) Making some systematic effort to win others to Christ and the church.
 - (b) Regular presentation of the claims of personal work.
 - 5. Missions.
 - (a) One meeting monthly devoted to missionary instruction and inspiration.
 - (b) Missionary or social service work of some character outside the society.
 - 6. Fellowship.
 - (a) One general social occasion at least quarterly, with twenty-five per cent of the attendance visitors.
 - (b) Maintaining a welcoming and visitation work.
 - 7. Education.
 - (a) Fifty per cent pledged to follow some Bible reading plan daily.
 - (b) Class in Mission Study, Teacher-training, Social Service, or Special Reading Course.
 - 8. Juniors and Intermediates.
 - Maintaining or actively cooperating in junior or intermediate work.

9. Giving.

- (a) Seventy-five per cent of the active members pledged to contribute regularly to society, church, and missions.
- (b) Annual presentation of Bible principles of giving.

10. Denomination.

- (a) Regular instruction in Baptist principles and history.
- (b) Representation in young people's conventions or rallies, or in Association or State Convention.
- (c) Reports from general denominational conventions.
- (d) Ten per cent of the active members subscribing to official young people's organ.

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